A PLAINE AND FAMILIAR EXPOSITION OF THE Ten Commandements.

WITH A METHODICALL SHORT Catechiſme, containing briefly the principall grounds of Chriſtian Religion.

The fifteenth Edition:
Newly corrected and amended by the Author.

PSALME 119. 130.

The entrance into thy words sheweth light, and giueth vnderſtanding to the ſimple.



LONDON,
Printed by RICHARD FIELD, for *Thomas Man*, dwelling in Pater-noſter row, at the ſigne of the Talbot. 1622.

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TO THE RIGHT WORSHIPFVLL SIR ANTHONIE COPE Knight, Grace, Mercie and Peace, from Iesus Christ.

SIR, the Lord the searcher of all hearts knoweth, that when these Sermons were first preached, it was neuer once intended, that they should come to the Presse. And therfore the whole discourse was so framed both for matter and maner, as might best fit the capacitie, and necessitie of the present Auditorie. But since some of the most iudicious hearers had published their notes (as themselues could gather them in the time of the Sermon) without our knowledge or consent, and manie faults were escaped in writing and printing, which by due care and foresight might haue bene preuented: therefore both for our clearing, and the better satisfying of the Christian Reader, we were compelled to reuiew and refine the whole Treatise. Wherein we haue iointly laboured (as neare as we could) to set downe euerie thing, without addition or detraction, as it was first

deliuered in the publicke Miniſterie.

Manie reaſons there are which moue vs to dedicate theſe our poore labours vnto your Worſhip.

Firſt to teſtifie our vnfained thankfulneſſe for all the ſingular fauours, which we haue receiued at your hands, for the ſpace of theſe twentie yeares. Wherein you haue alwaies ſhewed your ſelfe as willing to aide and defend vs in our iuſt cauſe, as you were carefull to make choice of vs, at our firſt entrance into our places. Secondly, becauſe we know not how ſoone we ſhall finiſh the daies of our Miniſterie, we thought it our dutie to giue ſome taſte, and to leaue ſome teſtimonie thereof vnto the world, to witneſſe your godly deſire to diſcharge the truſt committed vnto you, and our faithfull endeuours to performe the dutie belonging vnto vs.

Laſtly, for that hauing formerly heard whatſoeuer is here ſet downe in writing, and alſo hauing throughly knowne the manner of our doctrine and conuerſations, you are beſt able euen of your owne knowledge, to make our defence to anie that ſhall vniuſtly except againſt vs.

We haue annexed vnto this Treatiſe an exact and pithie Catechiſme, made by a godly learned friend of yours; that ſuch as are wearied with the larger diſcourſe vpon the Commandements, may here be refreſhed by a compendious abridgement of all the ſub-

ſtantiall

standall points of Religion.

The name of the Author we haue purposely suppressed. But we hope that herein we haue neither wronged him, nor others. For the excellensie of the worke will easily manifest the worke-man.

And thus with due acknowledgement of the manifold comforts receiued from your selfe, and the good Ladie your faithfull wife, we commit you and all yours to the mercifull protection of Almightie God: beseeching him, so to multiplie his graces vpon you, that you may see manie good and happie dayes in this life, and inherit euerlasting blessednesse in that which is to come. Hanwell, *the* 15. *of* Sept. 1604.

Your Worships much bound, and in all Christian dueties to be commanded,

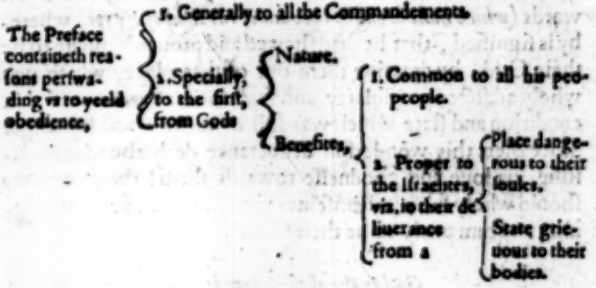
Iohn Dod, Robert Cleaver.

A FRIENDLY COVNSELL TO the Christian Reader, touching the Author and his Booke.

Mat. 13. 16 / Acts 20. 57 READER, we happie are that liue in the best age of light,
When by Gods grace, and gift to man, Christs Gospell shineth bright;
And happy sure, in mine esteeme, are those that Pastors haue,
Who faithfully will ope Gods law, in loue their soules to saue:
1. Cor. 14. 25. That will mens verie hidden faults make knowne vnto their heart,
2 Tim. 2. 25. Their owne wreth that diselawme obey may, and finde in Christ a part.
Such faithfull paines shall conuert soules, of God Almightie's strength:
When blind and lazie faithlesse dronnes shall be deceit as length.
Hos. 4. 6. / Malac. 2. 8 / Zec. 3. 4. 2. Take the troublers of the State, chiefe workers of all woe, (1. Kings. 18. 18.
To King, to Church, to Common-wealth, as sworne true to mans foe.
If thou thou liue in such a place, where God such guide doth giue,
Oh blesse his name, attend his voyce, obey his law and liue:
But if in place thou haue abode, where ignorance darke doth raigne,
I wish thee further seeke for truth, or there do not remaine.
For why (alas,) where vision failes, the people perish must;
Prou. 29. 18. And fooles, not good for want of truth, to hell, when corps to dust.
Prou. 19. 2 But yet if that to Christ thou wouldst, in this darke shade of night,
2. Thess. 1. 8. See here a little Starre God sends, in loue, to giue thee light.
A mirrour of Gods perfect law, whereby thou sinne maist see,
And seeing shun, and flie to Christ, that he may cover thee.
This will pull down thy Popish pride of merriting conceits,
Of able strength to keepe Gods Law, and such like deepe deceits,
Of iugling Satan, binding soules, and keeping men in sinne,
And yet bewitching them to hope, heauen by works to winne.
Yea further yet, if so thou wilt, chuse this to be thy guide,
Leade thee it will in perfect path, that feet shall neuer slide.
Or if thou slip, recouer thee it will; if erre, recall;
If feeble, strengthen; and preserue, at least from finall fall.
And what then, though gainst authors minde, it first appeard in sight,
By meters hand in rusher tyre composd, and homely dight?
Luke. 12. 3. Yet marke herein a worke of God, bringing to publicke view
Of many, what intended was for priuate good of few;
And now reuisde by authors eyes, and faults of Print correct,
1. Cor. 2. 1. In graue and sober modest wede, not garishly bedeckt.
Receiue in loue this holy worke, by which if good thou finde,
Let God haue praise for all, yet to his seruant thus be kinde,
To wish that still his life may be, to Gods most glorious praise,
To Churches good, and Christians ioy, with length of happie daies

Ed. Ch.

THE PREFACE.



Exodus 20.1.

God spake all these words and said, I am the Lord thy God which brought thee out of the land of Egypt, out of the house of bondage.

THese words containe a preparation, to stirre vs vp with all care and conscience to keepe the Law of God: which partly concerneth the obseruing of all the Commandements in generall, and more specially, the keeping of the first. That preparatiue which pertaineth to all, is in these words (*God spake*) that is, that seeing they haue God for their Author, and immediate teacher of them, euen by his owne

voyce; therefore we muſt ſettle our ſelues to obey them without reſiſtance, or gaine-ſaying. That which belongeth to the firſt, is drawn, firſt from the nature of God, being *Iehouah*, which ſignifieth his eſſence and being, incommunicable to any creature: and ſecondly from his benefits, either generall in theſe words (*Thy God*) that is, one that haue bound my ſelfe in couenant with thee, to be thine, to deliuer thee from all euils of ſoule and body, and to do thee all good for this life, and that which is to come: or elſe ſpeciall, in the laſt words (*which haue brought thee out of the land of Egypt*) whereby is ſignified, that he had ſhewed and proued himſelfe to be their God, by drawing them out of that place, which was wholy addicted to idolatry and ſuperſtition: and out of that condition and ſtate which was full of miſerie and bondage. Since then this wonderfull deliuerance doth abundantly teſtifie his loue and goodneſſe towards them, therefore they ſhould wholy ſubmit themſelues vnto him, and acknowledge him, and him onely to be their God.

God ſpake all theſe words.

God is after a peculiar maner the Author of the ten Commandements.

IN that he bringeth the Author of the words, ſaying (God ſpake them) we are taught, that God is, after a peculiar manner, the author of the ten Commandements. As all Scripture is to be regarded as proceeding from God, ſo more nearely theſe ten words, becauſe they be after a more ſpeciall manner commended vnto vs.

2. Tim. 3. 16.

That this is ſo, it is proued plainly in *Deuter.* 5. 22. where *Moſes* hauing repeated this Law, ſets downe two priuiledges that it had aboue all his other writings, to win the more authoritie vnto it.

2. Pet. 21.

Firſt he ſaith, *Theſe words the Lord ſpake vnto all your multitude*: noting this vnto them, that whereas the other Scriptures were deliuered by the meanes of the holy men of God, the Prophets; theſe words and theſe Commandements, God himſelfe in his owne perſon, full of maieſtie and terrour, accompanied with his glorious Angels, in a flame of fire, did pronounce ſo terribly in the hearing of the all, as that they trembled, & came

to

to *Moses*, requesting him that they might no more heare God speaking on this maner: for if they did, assuredly they should die for feare. Wherefore in this first regard, they must be exceedingly reuerenced, because Gods owne voice did speake them. Deut. 5.25.26.

Secondly for the writing of them: they were not written as other Scriptures, by holy men of God, but God himselfe did write them with his owne finger; not vsing thereto either men or Angels, as instruments. Yea, at the first himselfe made also the very Tables wherein they were written, that there might be nothing in them, but onely the immediate worke of God: but afterward when *Moses* brake them before the Israelites that had made the golden Calfe, thereby to shew that they, by their idolatrie, had broken the couenant, and were worthie to be cast off, then though God did bid *Moses* make the second Tables, yet himselfe wrote the Law, not vsing thereto the ministerie of any of his creatures: therefore in this regard also very speciall reuerence and obedience is to be yeelded vnto them. Deut. 5.10. Deut.9.17. Deut.10.1.

And besides this testimonie, diuers reasons may be vsed, to shew that these are Gods owne will and words, after an extraordinarie manner.

1 For the wonderfull and perfect holinesse that is contained in them, sheweth who is the maker of them, because there is no good dutie, which God bound *Adam* to performe, but is comprehended and commanded in one of these: and there is no sin that we are bound to abstaine from and eschue, which is not forbidden in some of these ten words. It was aboue the wit of men or Angles to containe in so few words, the whole perfection of our dutie to God and man. Reasons to proue the wonderfull perfection of these 10. commandements.

The lawes of men, though they fill many large volumes, yet they are imperfect, and daily something is to be added to them, that was not before thought vpon, and some things to be taken away, which now more experience hath taught not to be so profitable; so that yet they stand in neede still of renewing and mending: but this law is so absolute, and doth set out so full and complete a righteousnesse, that if one could fulfill them all, he should be fully acceptable vnto God, and neede not flie to Christ to be his Redeemer. For indeed

deed this meeteth with all sinnes, yea with the first and least motions: as *Paul* saith, that he had not knowne that lust (meaning the motions of originall concupiscence) had bene sinne, but that the law saith (*Thou shalt not lust.*) And as their perfection of holinesse doth witnesse sufficiently, from what an one they had their beginning; so further this will proue them to be the words of God, because they be written and engrauen in euery mans conscience: so that let wicked men striue and labour, and do what they can to make themselues Atheists; yet when their consciences are wakened, these lawes will accuse, terrifie, and condemne them. For, God hath not left himselfe without witnesse: but in euerie mans bosome, and euerie ones nature, hath planted so much of [illegible] law, as will serue to leaue them without excuse, *that euerie mouth may be stopped, and all the world may become guilty before God.* Rom. 3. 19. For who is there among the most prophane men, whose soule doth not constraine him, euen against his will, sometimes to confesse that there is a God, and that this God is to be worshipped also by such meanes, as himselfe hath appointed, and that he is not to be blasphemed nor his name to be abused; but that he is to be reuerenced, and his holy name to be feared; and that some time is to be set apart & consecrated to his worship? Who can raze these lawes out of their owne consciences, though they do what they can, and striue neuer so much to extinguish this naturall light?

Rom. 7. 7.

Rom. 2. 15.

2 So for the second Table, what mans nature doth not tell him, that there is an order of gouernment among men, which must not, nor cannot without sinne be violated? And so, heathen and vngodly men, hauing commited murther, were not able to stand before the furie of their owne consciences, but were continually in chase and vexation: which sheweth, that euen corrupt nature bringeth with it this knowledge into the world, that we must not kill. And for vncleane persons and adulterers, though in time of their prosperitie, they haue soothed vp themselues, and hardned their owne hearts by liuing in pleasure, and giuing themselues to idlenesse, and the lusts of their flesh, and so seemed to wipe out this law: yet in misery, when any affliction hath wakened their drowsie

hearts,

hearts, this would giue them no rest, neither were they able to beare the accusations and terrors, which this holy Law wrought in their guiltie consciences, but were driuen to acknowledge the filthinesse of their sinnes. And so in the rest of the Commandements.

3 Furthermore, all the punishments that are at any time inflicted vpon the world, haue come from the disobedience against this law; and all the mercies and benefits which men enioy, proceed from the obedience yeelded to it: For when God sets downe his curses and his blessings, do they not run thus? If thou obserue and keepe these Commandements, then thou shalt be blessed in soule, and body, in children, in cattell, in field, and in all things thou puttest thy hand vnto. Contrariwise, if thou wilt not obey but neglect them, then shalt thou be cursed in all things. Deut. 28.

4 Lastly Christ himselfe came into the world to keepe these lawes. For they require a perfect and absolute obedience, as they are perfect; which seeing no man could do, therefore Christ tooke our flesh vpon him to fulfill them; that as *Adam* by his disobedience had cast vs out of Paradise, so he by his obedience, might bring vs into heauen: and he came not onely to performe them himselfe fully, but also to make his Saints able to obey them, though not in perfection, and without any defect, (for that onely he himselfe could do) yet in truth and sincerity; for that he requireth of all his members.

Since therefore God hath had such speciall regard in deliuering these lawes; we must hence learne, with all reuerence to hearken vnto them, and willingly to beare the admonitions and rebukes that are contained in them, whosoeuer we be; and whatsoeuer he is that applieth them, and speaketh them vnto vs. And in so doing we shall in truth shew our selues to beleeue, that God is the Author of these words, if we can be content to endure that these precepts should be presled and vrged vpon vs, though by one that is our inferiour, and baser in outward respects then our selues. When *Ehud* came to an heathenish king and barbarous tyrant, bringing a message from God, he arose from his Iudg. 3.

Throne

Throne to attend vnto it: *Iudg.*3.verse 30. Yea, when wicked *Balaam* was to vtter the word of God vnto proud king *Balack*, he was commanded to stand vp to heare the parable, *Numb.*23.18. If then this heathen king was to giue reuerence vnto the message of God altogether against himselfe, being also deliuered by so wicked a messenger, much more ought we with all feare and thankfulnesse to embrace these Lawes, which the most holy God deliuered in his owne person, and that for the great good, and saluation of all that receiue them. And this affection was in *Iob*, as appeareth chap. 31.13. he did not despise the cause of his man-seruant, or of his maide-seruant when they contended with him.

The like may we see in that holy man *Dauid*, who though he was a King, annointed at Gods appointment, and a Prophet of excellent gifts, a valiant warriour, and had foure hundred men well appointed waiting on him: yet when *Abigail* a woman, and meane person in comparison of him, came and brought with her the sword of the Spirit, euen the law of God, and put him in mind, that howsoeuer her husband had wronged him, yet it was altogether vnlawfull for *Dauid*, in priuate reuengement, to lay violent hands vpon him; *Dauid* hearing her strong reasons, and seeing that he could not shed *Nabals* bloud, but he must first pierce his owne soule, with this sharpe two edged sword of the Lord: he presently changed his mind, and desisted from that his sinfull intent, and blessed the Lord that sent her, and blessed her for her counsell. So that when she brought the law of God for her warrant, this was so good a warrant, as that *Dauid* durst not but yeeld vnto it.

1.Sam.25.

Contrary to this was the practise of *Amaziah*, that when he most wickedly had taken and set vp the gods of the Edomites, and God sent the Prophet to tell him that he had dealt foolishly, to worship those gods that could not saue their owne people, nor themselues out of his hands: he now could not beare this, but begins to mocke and threaten. Who (saith he) made thee of the kings counsell? Art thou become a counsellor now to tell the king what he hath to do? hold thy peace least thou be smitten.

2.Chro.25.16

The

The Prophet seeing him to despise the rebuke of God, would not giue him any further admonition, but said: I will hold my peace; but know, that thou shalt surely perish, because thou hast done this thing, and not hearkened to my counsell. Though it was foolish and naught in him to do that thing, yet if he could haue hearkened to the Prophet of God, bringing the law of God, he had bene on the mending hand, all should haue bene well: but when he would do sinfully, and withall refuse to be admonished, then he must needs be destroyed. And so he was shortly after, most fearefully and strangely, by the hand of God: and neither his kingdome, nor his wealth, nor any thing could keepe off the iudgements of God, and deserued destruction, from him.

So then, will we shew that we do in truth beleeue that these be the words of God? Then must we, when any man shall presse any of these lawes vpon vs, straightwayes yeeld and stoope vnto them, & then indeed we confesse that God spake all these words. But if we begin to shift and cloake, and colour, and distinguish, then we declare euidently, that our heart is not perswaded that God is the author of them.

We may learne, not to be afraid or ashamed to stand for *1 Pet. 4.*
thē, as also to practise them in our liues, though the Atheists & prophane sinners of the world, mocke and scoffe at vs neuer so much for the same. For what need we be ashamed to maintaine those words, which God himselfe was not ashamed in his owne person to speake? and whereof Christ saith, He that is *Mat. 8. 38.*
ashamed of me, and of my words, before men in this world, I will be ashamed of him before my Father in the world to come. If God had but sent his Angles vnto vs with any Cōmandement, the glorie of such messengers, should make vs bold to defend and maintaine the message: but since God did not send an host of Angles, but came himselfe in his Maiestie, accompanied with his holy Angels, waiting & attending vpon him, should not we now giue much more reuerence to those things which he spake, & take such courage to stand for the maintenance of these holy lawes, as that we should with all confidence and cheerefulnesse professe our care to keepe them; not fearing the reproch of vngodly rebels, that do despise them, and speake

euill

euill of vs becauſe we indeuour ſencerely to keepe them.

This ſerueth therefore exceedingly to condemne their daſtardlineſſe, that are afraid to keepe the Sabbath, or to do any other religious duties, becauſe they ſhould be counted & called Puritans. But is it not better that men ſhould hate vs without cauſe, then that God ſhould haue a quarrell againſt vs vpon a iuſt cauſe? Is it not much better that they ſhould ſcoffe at vs for good, then that God ſhould plague vs for euill? What a ſhame is it therefore for vs, that when we heare wicked Heretickes ſpeaking againſt the law of God and ſee prophane Atheiſts breaking his law, and blaſpheming his name, we ſhould hold downe our heads, and become mute, as though it were a matter of ſome great diſcredite for vs, to ſpeake for that, which God himſelfe in his owne perſon hath ſo highly recommended vnto vs?

Vſe.3. Thirdly, this ſerueth to teach vs to keepe his law ſpiritually, becauſe it is ſpirituall: for ſuch as God is that made the Law, ſuch is that which he made. It reacheth therefore to the inward parts of euery man, and lyeth cloſe vpon his conſcience. And indeed in this it doth eſpecially differ from the lawes of men: for they do tie the hand, and the tongue, and the foote, to the good abearing, and take notice if any of theſe be faultie againſt them: but they meddle not with the heart, and make no queſtion of the inward motions of the ſoule, becauſe man can bring in no prooſe of ſuch a breach of the Law, neither can he haue any witneſſe
Pſalm.7.10. againſt the inward corruptions. But God ſearcheth the hearts, and trieth the reines, and entreth into the ſecrets of the ſoule, and therefore he commandeth vs to loue him with all our heart, and with all our ſoule: not contented with ſuch a loue onely as is declared by the outward behauiour
Leuit.19 18. of the bodie. And ſo for our neighbour, he commandeth vs
Math.22.39. to loue him, not outwardly onely, in ſalutation, courteſie,
1.Iohn.3.18. and good ſpeeches, but inwardly alſo as our ſelues, that is, in truth, conſtantly, feruently, and without guile and diſſimulation. Therefore all the obedience performed to God, muſt proceed from within, and come from the heart, elſe it ſhall be no whit acceptable to him. That which groweth without

without, if it come not from the roote of sinceritie within, shall affoord no comfort to our soules in the time of triall. But if we will haue our outward obedience to bring forth any fruite to our owne soules, or glorie to God, we must looke that it haue it beginning from an vpright, sound, and faithfull heart. For whatsoeuer is done for merit, as the Papists do, or for vaine-glory, as the Scribes and Pharises did: this is not spirituall, this proceedeth not from the loue of God, but from selfe-loue: this is a reflectiue kind of friendship, that maketh vs do something vnto others, that they may recompence vs againe with the like or a better reward. But then is our obedience true and vpright, when it cometh from a good heart, with desire and purpose to shew our obedience to God, and our loue to men.

All these words.

GOd spake not the first Commandement onely, nor the second, or third, and left there: but he spake them all; and gaue as strict a charge to keepe euery one, as any one; and no one was vttered by Gods voyce, or written with his owne finger more then the other. Whence is to be learned, *Doctrine.* that whosoeuer will haue any true comfort by his obedience to Gods law, must not content himselfe to looke to one, or two: but must make conscience, and haue a care to keepe them all and euery one. First, because he that is the author *Reason.* of one, is the author also of all the rest; and he that hath promised a reward for keeping one, hath promised a reward also for keeping all: and he that threatneth to punish the offender, doth not say, If thou breake this, or that, thou shalt be cursed: but, He that continueth not in all without exception, is accursed; and liuing, and allowing himselfe in the breach of any one, shall be sure to beare the wrath of God, as guiltie of all. For he that doth many good things, and yet alloweth himselfe to be disobedient but in any one thing, stands in danger to reuolt continually, and to become a wicked and open transgressor. And this was *Herods* case, he did many things according to *Iohns* preaching, and did heare him gladly, and for some other Commãdements was reasonably

2 *James* 2. 10. *Deut.* 27. 26.

3 *Mar.* 6. 20.

bly willing to be ruled; but for the seuenth he must needs haue a dispensation; and he kept this resolution; that let all the Preachers in the world say what they could, he would not be brought to leaue his incest, nor to part with his brothers wife. Therefore we see how soone he fell to breake, first, the third Commandement, in swearing sinfully to that light and wanton woman, to giue her whatsoeuer she should aske; and then also he grew to persecute *Iohn*, and cut off his head: so, taking libertie to himselfe to breake the seuenth Commandement, he cast off all care and regard of the rest. So the yong man in the Gospell, he thought him-
Mar.19.22. selfe in a good forwardnesse to heauen, and indeed he had done many things, and many good parts were in him, so that Christ himselfe did loue him: but when Christ had told him, that one thing was lacking, and that he must sell all that he had, and if he did so, he should haue an inheritance in heauen: then he looked sadly, and went his way. He could haue bene content to haue had that inheritance that Christ spake of, so that he might keepe his earthly possession too: but if the question were, whether he would take heauen or earth, he chose rather to leaue heauen, then to part with the earth. So that he that liueth wittingly and purposely in the breach of any one Commandement, fals away from the rest: as contrarily he that hath respect to all the Commandements, is sure that he shall neuer be confounded, *Psalme* 119.6. And so *Iames* saith, Chapter. 2. verse 10. *He that keepeth all, and breaketh one, is guiltie of all*: not meaning that if one through infirmitie slippe into any fault, he is straight way guiltie of the whole law (for it may be truly said, that he which breaketh all through weakenesse, not allowing himselfe in it, but striuing against it, and crauing pardon, is reputed guiltie of none) but this he meaneth, that whosoeuer seemeth to keepe all the other Commandements, and yet will willingly maintaine, and beare with himselfe in the breach of any one, he did neuer performe any true obedience vnto any. Though one be no theefe nor adulterer, yet if he be a Sabbath breaker, he breaketh the whole law. For if one aske him why do you not commit adulterie? and he say, because God commandeth that

I should not; then he would keepe the Sabbath also, for they be both alike in the Commandements of God: but if it be not because God commandeth, then he doth not obey the law, but serue himselfe. Therefore he that makes no conscience of all Gods lawes, hath no soundnesse and fidelitie in him, because he doth not remember that God spake all these words.

The vse of this is, first to confute Popish religion, and to proove that they be altogether carnall and sinfull people, and make no conscience of any law of God; because for the second Commandement, they do wholly allow themselues to breake it: for the scope and summe of that Commandement is, that we should serue God, not according to our owne inuention, but according to his will: but their religion, what is it but a meere deuice of mens braines? And what doth it consist of, but of the precepts of men? For where doth the word of God teach them to make Images lay-mens bookes? Nay doth not God directly call them teachers of lies? And what warrant haue they for their Masses and Pilgrimages, crossings, prayer to the dead and for the dead, extreme vnction, and such other stuffe, wherewith their religion is pestered? Therefore they be hypocrites, and make no conscience of any of Gods commandements. And most of them haue no care of the Sabbath, but haue more regard of their Idoll holy daies, which the Pope hath appointed, then of the Sabbath day, which God hath commanded. So there are many among vs, who condemne idolatrie and superstition, and professe that they know God, but in most of their works they denie him. For they giue themselues to couetousnesse and oppression, or else liue in enuy, malice, and contention, or in chambering and wantonnesse, and in all excesse of riot, and forbeare onely such sinnes as would bring vpon them punishment from the Magistrate, or shame from the world But they hope they are good Christians, and do keep the Law of God, and shall be saued as well as the best. For they do not steale, nor sweare, nor lie. But do they not know that God spake all these words? And therefore he hath no sound heart that alloweth himselfe in the breach of anie one, & addicteth not himselfe to keepe them all.

Psa. 1.

Habac. 2. 18.

This must teach vs also, that when we see that God doth

not bleſſe vs according to his promiſes made to thoſe that keepe his commandements, then we muſt examine our ſelues diligently concerning our obedience to this his law, whether we liue not in ſome ſinne, or whether ſome old ſinne lie not in vs, which hath neuer bene repented of. Wherefore, when he ſtrikes vs, we muſt begin to examine our obedience. So did
* Geneſ. 35. *Iacob* in Geneſis, when his ſonnes *Simeon* and *Leui* had committed that cruell fact, and he was therefore become odious in the ſight of the people of the land: then he knowes that there could not be ſuch trouble without, if all were well within. Therefore he begins to ſearch his familie, and to ſee how all things went there, and then he perceiueth preſently the cauſe of all theſe ſtirres; for his houſe was ſtained with Idolatrie, his wife had gotten her fathers Idols, and many of his people were infected with ſuperſtition. Then no wonder, though there were ſuch troubles abroad, when there was ſuch diſorder at home. Therefore he purgeth his houſe of all this filthineſſe and burieth all theſe Idols in the ground, that they might
Pſa. 3. neuer hurt him or any of his any more. Alſo this ſerueth for the ſingular comfort of all Gods children, that ſith all theſe be Gods Commandements, euen all as well as any one, therefore they ſhall haue power alſo to obey them all, as well as one. For ý God that hath enabled vs to keepe ſome, can as well ſtrengthen vs to keepe all the reſt: becauſe that power which we haue to obey one, is not from our ſelues, but from the worke of God in vs. And indeed God doth not giue vs theſe lawes, that we ſhould imagine that we can obey them of our ſelues, but that (ſeeing our owne wants) we ſhould go to him for helpe. Why then ſhould not euery Chriſtian hope to be able to yeeld obedience to God, in whatſoeuer God commandeth
1. kings 13. 5. him? As God witneſſeth this of *Dauid*, that he was a man after his owne heart in all things, ſaue in the matter of *Vriah*: for there he ſinned preſumptuouſly, his heart was vpright in all
Luke 1. 6. things elſe. And likewiſe as it is ſpoken of *Zacharie* and *Elizabeth*, that they were perfect and vnblameable in all things: not that they were quit from al infirmities, (or had not their faults as well as other Saints) but they were vpright and ſincere, their heart was true with God, and ſo God can and will giue grace

vnto

vnto all his, to obey euery one of his Commandements with true and vpright obedience. So that no man ought to diſcourage himſelfe in reſpect of the corruption and frailty that cleaueth moſt faſt vnto him. But oh, will ſome ſay, for other things I haue ſome hope that I ſhall ouercome them: but I ſhall neuer get the better of this or that ſinne while I liue. Well then, other ſinnes you hope you can ouercome: but whether haue you power to ſubdue them by any vertue of your owne, or from the working of Gods Spirit in you? If you ſay, from your ſelfe, then you ſpeake ignorantly and fooliſhly: for fleſh cannot kill any ſinne, this muſt be the worke onely of God: but if you ſay that Chriſt Ieſus did giue helpe vnto you againſt them, why ſhould you doubt of victory againſt this? He that gaue you abilitie to ouer-rule your fleſh in ſome things, cannot he giue the like in all? Yea this very mercy, that he hath giuen you a diſpoſition and power to obey him in one commandement, is a ſure teſtimony to you, that he will do the like in the reſt; ſo that by humble, faithfull, and feruent prayer, you craue this grace at his hands. This therefore which he ſaith, God ſpake all theſe words, is a maruellous encouragement to the Saints, that therefore, feeling their wants in any dutie, they may go to God and ſay, Lord thou art the author of all theſe Commandements alike, and the keeping of them all pertaineth to me as well as to any other: thou knoweſt, O Lord, that there is no power in me to obey the leaſt of them; therefore I come now for helpe and grace from thee, to make me obedient to all as well as thou haſt to ſome: ſo we ſhall obtaine grace to keepe euery one, as well as any one.

I am Iehouah.

THis word ſignifieth the eſſence of God, and his abſolute perfection in all his attributes. It is expounded in *Hebr.* 13.8. *Chriſt yeſterday, and to day, and the ſame for euer:* and *Reuel.* 1.4. *He that was, and is, and is to come*; He that is the ſelfe-ſame in all his properties euermore, as hauing his being in and of himſelfe. It declareth, firſt Gods Eternitie, whereby he differs from all creatures; whereas men and Angels, though they be euerlaſting, and ſo ſhall haue no ending, yet they be

not eternall, for they had a beginning from him, as other things had, but he from none. Alſo power, and wiſedome, and mercie, and iuſtice, and ſuch other things, which are properties in men and Angels, in him are natures: in vs they are weake and imperfect, in him abſolute and perfect. Men and Angels are ſtrong, mercifull, iuſt, patient, true: but he is ſtrength, mercie, patience, and truth it ſelfe: in them theſe things are qualities, and finite, and therefore changeable: in him, eſſentiall and infinite, and conſequently vnchangeable.

Vſe 1. This muſt teach vs earneſtly to ſeeke his loue and fauour; which if we haue, nothing can hurt vs: *For in him we liue, moue, and haue our being.* Hauing his loue, we haue all power, wiſedome, and counſel on our ſide. If he be perfect in himſelfe, and all creatures haue what euer they haue, from him, what neede we feare (he being with vs) what all the creatures can do againſt vs? ſeeing that all their power is deriued from him, and vſed at his direction We ſee among men, if there be one whoſe eſtate depends wholly vpon his Landlords courteſie, that may put him out, and begger him when he pleaſe, how carefull is he to pleaſe him, and haue his fauour, leſt (through his diſpleaſure) he ſhould be turned out of all? So is it with all the men on earth: they be all Gods tenants, and that at will: no man holdeth any thing by leaſe for an houre: our breath is not our owne, but his. It is at his appointment what ſhall become of our ſoules and bodies, whether they ſhal be ſaued or damned. And he is ſuch a God, whoſe anger is an eternall anger, & his wrath an eternall wrath, and his plagues euerlaſting plagues: therefore how carefull and diligent ſhould we be to pleaſe him? And then we ſhew our ſelues to beleeue his eternall and vnchangeable truth, power, iuſtice, goodneſſe, and mercie, when it is our greateſt care to ſeeke his fauour, and alwaies to endeuor to do the things that are pleaſing in his ſight.

Act. 17. 28.

Dan. 5. 23.

Vſe 2. Secondly, this is for the conſolation of Gods children. Is God the ſame for euer, and that in his dealing to his children? And hath he heretofore vſed his power for their defence, his wiſedome for their direction, his mercy for their comfort? Then he will do the ſame ſtill to vs alſo. Therefore when any of his children haue beene brought into great miſerie,

ſerie; and that for their ſinnes, as *Manaſſeh* was in moſt hard caſe for his great wickednesſe, yet when he repented, and betooke himſelfe to prayer, we ſee God heard him, and holpe him both out of his ſinnes and miſerie: Did he deale ſo with him? Then he being *Iehouah*, the ſame for euer, without any change, he muſt deliuer vs alſo when we call vpon him. But are we ſure to be deliuered out of this trouble, and to be ſet out of this debt, or temptation, if we call vpon God? This we are ſure of, that if we crie to God, he will deliuer vs from our ſinne, and from the puniſhment of it: or if the croſſe do hang ſtill vpon vs, he will ſweeten it with ſome ſpirituall comfort, and ſtrengthen vs, that we ſhall be able to endure it; and ſo recompence it with heauenly grace, that we ſhall gaine more in the ſpirit, then we loſe in the fleſh. But vnleſſe that we beleeue that God is *Iehouah*, and immutable, all the hiſtories of the Scripture are made vnprofitable vnto vs: then we haue no vſe nor comfort of thoſe things which we heare and reade: as how God bleſſed *Abraham*, and deliuered *Iacob*, and did many wonderfull things for his people in former time. But if we hold this firmely, that God is the ſame for euer, this is ſure, that whatſoeuer good thing he did for them, he will do the like for vs, if we vſe the ſame meanes. So alſo if any one hath found in himſelfe, that at ſuch a time I was in great troubles and terrours, and then I prayed vnto God, and I know that he heard my prayer, and helped me: Are you certaine that God did heare you when you cryed heretofore? Then you may be farre more ſure of this, that if you crie againe, he will heare you againe, elſe he ſhould not be *Iehouah*. If he haue bene yours once, he is yours ſtill, and will be yours for euer. 2.Chron.33.

3 This is alſo for the terrour of the wicked. Is God *Iehouah*, conſtant and vnchangeable? Then looke what plagues proud perſons haue had heretofore, the ſame ſhall they haue now, vnleſſe they repent and get pardon in Chriſt. Hath God plagued theeues, and adulterers, and prophane perſons in former times? He is *Iehouah*: let them looke to it: it is his name and nature, to hate and plague them that be ſuch euerlaſtingly; vnleſſe there be repentance on their part, and

pardon one his. Likewiſe, can any one ſay by experience, I fell into ſinne heretofore, and then I got a wound to my conſcience, a blot to my name, and hurt to my bodie? Then as ſure as God is *Iehouah*, without change, ſo ſure make account to ſpeed as ill in ſinning now, as you did before. Many that did ſteale before, and were brought to ſhame, and could ſcarce ſaue their liues; yet when they are deliuered, will fall to it againe, but yet farre more cloſely (as they imagine) and with much greater skill in the trade: and then they thinke all ſhall be well. But who found them out before? Did not the righteous God, that will reward wicked men according to their wickedneſſe? Then be ſure, that as he hath already ſhewed his power, and iuſtice, and anger againſt their ſinne; ſo vpon like prouocation, he will do the like againe. Let them not looke for better ſucceſſe in their latter ſinnes then in the former, ſince God remaineth conſtant, and is both able and ready to puniſh them.

So ſome haue plaid the filthy perſons, and God hath ſhewed it to men, to their diſcredit: will they then fall to it againe, and thinke they can hide it? No, they ſhall not, for God will reueale it. Though they may thinke God will be careleſſe of them, yet he will not be careleſſe of himſelfe, and his owne name. As ſure as he is *Iehouah* that brought them into the pikes before, ſo ſure, if they turne againe to their filthie vomit, he will bring them to ſhame againe; either in this life, to make them repent, and iudge themſelues: or if not, then ſure in the life to come, where the burthen ſhall be much more heauy and intollerable vpon their conſcience, and ſhall preſſe them downe to hell. It is a wholeſome medicine for ſuch ſinners, to come to ſhame here, that (if it may be) they may be brought to repentance and amendment.

So much for the name of God, *Iehouah*, that he is without change, or ſhadow of change: what euer he hath done, he doeth, and will do the ſame for euer. Iames.1.17.

Thy God.

THe former argument of obedience was taken from Gods nature, that he was eternall in iuſtice to puniſh ſinners, and

and in mercy to reward his children. Now this is from his goodneſſe, *I am thy God*; Almightie indeed I am, infinite, eternall, and perfect; yet ſo, as that I abaſe my ſelfe to take care for thee, to haue a louing heart towards thee, and to be thy father, and to make thee my childe; to be thy husband alſo, and to make thee my ſpouſe; one that haue promiſed to giue thee all good things, and to remoue all ill things from thee: this is to be thy God. If God had ſet downe onely his infinite maieſtie and greatneſſe, and his glorious incommunicable name, that would haue feared vs, and made vs flie from him: but now he encouageth vs by this, that he is our God, and giues vs theſe commandements for our owne benefit, and becauſe he loues vs, to ſubmit our ſelues vnto him, and with all willingneſſe to ſerue him.

Doctrine. If we will euer obey God in ſoundneſſe, then we muſt know him to be our God.

The doctrine hence gathered, is, that if euer we will obey God in ſoundneſſe, then we muſt know him to be our God, to haue a tender care ouer vs, to loue vs, and that we ſhall ſpeed beſt, when we yeeld moſt obedience to him. And this reaſon *Moſes* ſtill vrgeth vpon the Iſraelites: Thou muſt obey him, and heare his voyce, for he is the Lord thy God, and loues thee, and careth for thee.

Reaſon will ſhew this: for if we heare that God is infinite in power, and do not withall know that he is our God to vſe his power for our good, then it makes vs feare, becauſe we know not where to hide our ſelues from him; when we heare his infinite iuſtice, we quake and tremble: as nothing vexeth the thiefe more, then to heare of a iuſt Iudge, for then he hath no hope of eſcaping, vnleſſe he haue a pardon, and know that the Iudge comes to deliuer him, and to do him good. Alſo when we heare of Gods patience, and goodneſſe, and mercy, this will be but a vexation to vs, vnleſſe we know that he is good and mercifull to vs. This addeth to the griefe, to heare that God is good, if we muſt not feele it. For then the wicked heart obiects thus: They preach much that God is mercifull, gracious, &c. but what is this to me, that he is ſo to others? I am ſure he is not ſo to me: I ſhall fare neuer the better for it. This vexeth the guilty conſcience, to heare that ſuch good things are laid vp in ſtore for Gods children, and yet he muſt

taſte of none of them: As for a begger, that hath nothing, to heare tell of large poſſeſſions, and great reuenewes, that muſt be left to ſuch and ſuch a one, this is tedious vnto him, and makes his miſerie more bitter. And in this caſe, till men be perſwaded that God is their God, they count it bootleſſe to pray; and as for giuing of thankes, they want matter and argument. So that nothing can moue or allure vs, to ſeeke God, till we know that he is good to vs, and will giue vs ſaluation. Therefore if euer we would yeeld any cheerefull obedience to God, let vs labour to feele the truth of that which God ſpeaketh, that he is our God, our Sauiour, and hath done, and alwaies will do more for vs, then any other can, and therefore we will obey him aboue all.

Vſe 1. To this end then we muſt examine whether God hath wrought thoſe things in vs, which he doth in thoſe whoſe God he is. As firſt, for God the Father, he regenerates, and
Iames 1.18. begets vs anew by the word of truth: try then whether we haue this note in vs, or not. Doth the word of God abide in vs? Hath the immortall ſeed made vs new creatures, and begun to worke immortalitie in vs? Then conclude, Sure God is our God.

Rom.8.17. Secondly, God ſheds his loue abroad in the hearts of his children, and makes them cry *Abba* Father. This is not ſo in men: they, when they beget a ſonne, cannot beget a childlike affection in him: but oft times the children are rebellious and ſtubburne: but if God begets a childe to himſelfe, by the ſeede of the word, he makes him affected to him, as to his father. If then we haue this affection to God, that we ſeeke vnto him, relie vpon him, and loue him as our father, certainly this is his worke, and we are his children.

Galat.5.24. Alſo God the Sonne, Chriſt Ieſus, where he comes, he kils
Ioh. 4.14 ſinne, he abates our luſt and worldineſſe, and workes a freſh ſpring of grace and holineſſe: but if we feele no worke of his death in vs to mortifie our ſinne, then how can we know that he died for vs? If the power of his reſurrection haue had no effect in vs for our ſanctification, how can we beleeue that he did riſe againe for our iuſtification? So for God the holy
Iohn 16.8 Ghoſt, where he cometh he conuinceth the world of ſinne.

Before

Before, a naturall man can say much for his sinne, he can defend it, and hath wit to alledge many things for it, and will hold vp his head in maintenance of it: but when Gods Spirit once entreth into the heart, that sets him downe, and makes him he cannot looke vp, till he haue confessed his sinne, and craued pardon, and beene ashamed of it thorowly. But many there be that would be thought to haue Gods Spirit, yet will not be reproued: but that is verified of them, that is spoken of the foole in the Prouerbs, 27.22. *Bray a foole in a morter as wheat is brayed with a pestle, yet will not he depart from his folly.* But if Gods Spirit reproue and checke thee for thy sinne, and make thee feare; blessed art thou, for God is thy God.

Oh but I am more troubled and terrified now then I was before. True: and it must be so. For Gods Spirit, where it takes place, must needs conuince men of sinne. For it is not (as many thinke) a matter of wit, to stand in defence of sinne, and be able to speake for a bad thing, but it is a matter of lust; for where lust hath dominion, it whets the wit to speake for it, and the diuell helps: but if Gods Spirit come once, it driues men to a plaine confession, and casts downe Satans strongest holds 2. Cor. 10.4. 5. and then lust ruleth the wit no more. Also the fruits of the Spirit are loue, ioy, peace, &c. Galat 5.22. Then try thy selfe in these things; not to haue beauty and strengh (for a Bull or a Lion is stronger then a man, and many other beasts too) but to haue patience, and gentlenesse, and a moderate spirit to adorne thy mind, these be true signes of Gods Spirit. Also the holy Ghost makes vs to cry *Abba* Rom.8.15. Father; it makes vs able to breath out our requests vnto God, and to poure out our supplications before the most High: if we haue this Spirit of prayer, then it is plaine the holy Ghost is ours. So that, if God the Father hath regenerated vs, and Christ hath killed our sinnes, and the holy Ghost hath made vs ashamed of them, and to confesse them, likewise if it worke in vs loue, and patience, and moderation of our affections, and make vs able to pray vnto God, then God is our God, and this will make vs obey: but if this be shaken, all is shaken for this is the foundation of all obedience.

But men will say they haue faith, and beleeue in God

which if they had, it would bring forth obedience, and haue works. For how can they chuſe but obey God, if they hold this ſure, that God loueth and regardeth them, and will giue them reward for euery good thing that they do? And this euery one muſt performe, that will ſay, God is my God.

Vſe 2.

And here is to be remoued the iniurious dealing of the Papiſts: who, as themſelues are iuſtly debarred from the aſſurance of Gods mercy, becauſe thy reſt on their owne merits, ſo would they depriue all others of the comfort of perſeuerance, making this a certaine point of their religion, that no man ſtands certaine of ſaluation: and by this meanes they hinder men from cheerefull obedience, and cut off all ſound thankfulneſſe.

Which brought thee out of the land of Egypt, out of the houſe of bondage.

NOw he proues himſelfe to be their God, becauſe he had done ſo wonderfull things for them, in their maruellous deliuerance, that though *Pharaoh* and all Egypt was againſt them, and (which was worſt of all) their owne vnbeleefe, yet God broke thorow all, and ſet them free.

Out of the land of Egypt.

THis Egypt was a country ſubiect to much Idolatrie and ſuperſtition, and therefore exceeding dangerous to dwel in, Exod. 20.7.8. In which reſpect, Rome is compared vnto it, as to Sodome for filthineſſe, Apoc. 11.8. Hence we learne that it is a great fauour of God, to be deliuered from Idolatrous places. Though they had enioyed there as great commodities for their bodies, as they were preſſed with burdens and bondage, yet this were a perferment, to be drawne out of ſuch perill for their ſoules. *Ioſhuah*, 24.23, reckons it among the principall and memorable mercies of God to *Abraham*, that he brought him out of Vr of the Chaldeans, where his anceſtors ſerued ſtrange gods: yet it was a country very fertile and delightfull, wherein his kindred and acquaintance dwelt; and his owne native ſoile, wherein he had bin borne and bred. For they that conuerſe and abide in ſuch places, are in

Doct. A mercy of God to be freed from dwelling in idolatrous places.

in danger to be corrupted with that peſtilent contagion, Apoc.18.4. as the Iſraelites had bene, as appeareth by the golden Calfe, which they were ſo ready to make in the wilderneſſe: or elſe they muſt daily vexe their owne ſoules, and be vexed by others, as *Lot* was for the corporall vncleanneſſe of Sodome.

And therefore iuſt cauſe haue we to magnifie the name of our gracious God, who hath freed vs from as great a perill, with leſſe difficulty, and more eaſe. We are tranſlated out of Egypt and Babel, yet without trauell or iourney. Our places are ſwept from that vncleanneſſe at home, and Ieruſalem is come to be ſituate in our land amongſt vs. *Vſe* 1.

This alſo ſerues much for the reproofe of them that onely looke to their bodies and preſent eſtate, without any regard to their ſoules: and therefore whither ſoeuer their commodities leade them, there they plant themſelues. Be the townes or families neuer ſo ſuperſtitious, that is not reſpected, ſo that gaine and honour may ariſe to them from thence, there they will dwell, and there they will match their children. But *Abraham*, Geneſis 24.8. was moſt carefull to auoyd this, as appeareth by his charge to his ſeruant, *Beware thou bring not my ſonne backe to the countrey from whence I came.* *Vſe* 2.

That was the land of his natiuity, where himſelfe had bene borne, and brought vp: there dwelt his countrey-men, acquaintance, and friends; and yet he would not ſuffer his ſonne to be there planted, from whence he himſelfe had bin tranſplanted: not becauſe there was no likelihood of wealth or liuing, but becauſe there was perill of ſinfulneſſe and infection, as he well knew by former experience in himſelfe and his anceſtors. And therefore the very motion of reducing *Iſaack* backe thither, mooued him to giue ſo earneſt a charge to his ſeruant, to be very wary to auoide it. As if he ſhould haue ſaid, So farre as thou doeſt reſpect thy duty towards me, ſo farre as thou meaneſt to diſcharge the truſt committed to thee, ſo far as thou beareſt any loue or tender affection to my ſonne, ſo heedefully looke to this, to make no concluſion for *Iſaack* to returne into thoſe countries.

Doctrine. God will deliuer his children out of al miseries.

IN that God diliuered them from this bondage, notwithstanding the extremity of it, this doctrine is gathered, that whatsoeuer misery Gods children be in, yet in the best time he will deliuer them: for this is not writte for them, but for vs.

They were vnder a long and strong affliction for many yeares space, vnder Tyrants, that whipped their bodies, and scourged them, and put them to labour aboue their strength, and (which was a most intollerable vexation) made the parents drowne their owne children. None euer intreated any so spitefully as they were vsed, yet we see God deliuered them. So in the Psalme he saith, *Many are the troubles of the righteous, but God deliuereth them out of all.* It is not their wealth, nor mony, for of that they are oft times bare enough; nor friends, for sometimes they haue none; neither yet their strengh, for they are often weakened and brought full low: but God will deliuer them. Let men get righteousnesse, and faith, and the spirit of prayer, though they were in an yron fornace vnder *Pharaoh* his tyranny, in an house of bondage, let them but cry, and from thence God will deliuer them.

Psal.34.19.

So in *Esters* time, a wonderfull affliction it was, that the day of execution was appointed, when all the godly should be put to the sword, not one to be left aliue. But now, when they could crie vnto God, and had none else to go vnto but onely to him, and him they would go vnto, and stay vpon, knowing that he could helpe them if he would, and would also for his promise sake deliuer them: then we see, the day that was appointed for their sorrow, turned to their ioy; that which was purposed to bring destruction vpon them, brought destruction vpon their enemies; and the day of their most extreme misery, prooued to be a day of their most ioyfull deliuerance.

Reason. Heb.12.10.

And it must needs be so: for else God should lose the end of his corrections, for he correcteth them to make them partakers of his holinesse. But if he should suffer them to pine away, and to eate vp their hearts with griefe, this would not make them more holy, but more sinfull: and therefore he

Psal.125.3.

saith, he will not let the rod of the wicked lie alwaies vpon the

the righteous, leſt he put forth his hand to euill. Noting, that if the godly ſhould be too much afflicted, they could not hold out, but would turne aſide to ſinfull courſes. But God who is the father of all mercy, will not lay more on his children, then they are able to beare, not afflict them further, then ſhall turne to their profit, and will with the temptation make a way to eſcape. 1. *Cor.* 10. So he ſpeaketh in another place, *Eſay* 57.16. that he *will not alway chide, leſt the ſpirit ſhould faint before him*: Shewing, that if he ſhould not moderate the croſſes of his Saints, they would faint, and periſh vtterly, and then he ſhould be diſappointed of his owne end and good purpoſe towards them.

If a man in taming his Colt ſhould breake his backe, or otherwiſe ſpoyle him, the Maiſter ſhould not onely hurt his beaſt, but alſo hinder himſelfe: in like manner, when God comes to his owne elect, which before their calling *are* (as *Iob* ſpeaketh) *wilde Aſſe colts*, vntamed, and vnruly; he will maſter them, and humble them, and make them ſtoope; but he will not breake, deſtroy, or conſume them: for then the damage were his owne, he ſhould croſſe his owne purpoſe, which is to bring them to holineſſe and life eternall. *Iob.* 11. 12. Heb. 12. 8.

Therefore Gods children may be aſſured of comfort; and a happy end ſhall follow an vncomfortable beginning; a ioyfull deliuerie ſhall come in ſtead of a grieuous feruitude.

The vſe of this is, to teach vs neuer to faint vnder our croſſes and troubles: be they what they will be, neuer be diſcouraged. God is *Iehouah*, that can helpe, though men will not: yea though all were againſt vs, as *Pharaoh* and the Egyptians were againſt *Iſrael*, and none would mooue the hand to aide vs, yet his helpe is ſufficient to preuaile againſt all. For, hath God deliuered vs from the yoke of ſinne and Sathan, and from the bondage of vnruly luſts? and ſhall not he be able to ſet vs at liberty from weake men, that can onely oppreſſe our fleſh? *Vſe* 1.

Hath he remoued the tyranny of ſinne, which would haue damned our ſoules, and cannot he giue vs refreſhing from the miſerie of our bodies? If God deliuer from ſinne, death and hell, neuer faint, as though he could not, or would not rid

vs from outward afflictions: if he haue ouercome the greater, the leſſer ſhall not withſtand him. If God grant vs freedome from thoſe things that are ſimply euill (as ſinne is) and the cauſe of all ill: then it is eaſier to ſuccour vs againſt thoſe which are medicines againſt euill, and are often turned into bleſſings.

So that if Chriſt haue waſhed vs from our ſinne, the worſt and ſoreſt enemie, (for all the world cannot waſh away one ſinne) then neuer feare theſe leſſe matters.

Oh, but this makes me doubt whether I am Gods childe or not, becauſe I haue ſuch long and fiery troubles: if God loued me, would he afflict me thus? Then looke to this people here, they were the beſt Nation vnder the Sun, and none ſo good as *Iſrael*, euen then, when they were thus preſſed vnder *Pharaohs* cruelty. All other people were but as thornes, they were the Roſe: others were but harlots, they the Lords Spouſe: yet they were afflicted, and that indeed to keepe them from vngodlineſſe and worldly luſts, and conſequently from damnation. So that, outward eaſe is no ſure ſigne of Gods fauour, elſe none ſhould haue beene ſo much in Gods fauour as the Sodomites, Canaanites, and ſuch like: for they had all the eaſe, wealth, and outward proſperity of the world. And before the floud, *Caines* children had all the glory of the world on their ſide. They found out muſicke, and keeping of Cattell, and other Arts, and all muſt be beholding to them. They were the mighty men in the earth and men of renowne. But let vs keepe Gods fauour, let vs feare him, and pray vnto him, and then our long and ſtrong croſſes ſhall bring long and ſtrong comforts.

Geneſ. 4. 20. 21. 22.

Geneſ. 6.

Secondly, let vs learne hence to prepare for croſſes, ſince Gods children may be ſore afflicted: elſe little do we know how they will ſting vs when they come. It is our beſt courſe therefore to get wiſedome, while the price is in our hands, to labour to get patience, and to acquaint our ſelues with God, that we may ſeeke to him, and waite for deliuerance at his hands. For that makes croſſes tedious and grieuous, when they hit vs on the bare: whereas if we had patience to beare them, and wiſedome to make a good vſe of them, and faith to

Pſal. 2.

empty

empty our hearts by prayer, they would be eaſie. Nothing makes afflictions ſo burdenſome, as when they meet with an heart in which remaineth ſome ſinne vnrepented, or ſome paſſion not ſubdued. But if with faith and patience we would yeeld our ſelues to Gods will, we ſhould be as quiet as Lambes, as Chriſt was: *As a ſheepe before her ſhearer* is dumbe, ſo he opened not his mouth. So *Paul* in the Acts, when they perſwaded him, not to go to Ieruſalem, ſaid, *What do you weeping and grieuing mine heart? I am readie to die for Chriſts ſake at Ieruſalem.* He could be content to giue his fleſh to be whipt, and his body to be impriſoned, yea, and his life alſo to be ſacrificed for Chriſts ſake. Nothing could be too much or too deare to beſtow vpon him. Eſay. 53. 7. Act 21. 13.

Prepare therefore for croſſes, and we ſhall be able to beare them. But if we go on in a fooles paradiſe, and thinke indeed this world is a vale of teares to others, but to me it ſhall be a place of pleaſure: they muſt haue trouble, but I muſt haue eaſe: then, when, in ſtead of ioy, we find griefe that we looke not for; and we dreame of credit, but there comes nothing but contempt; we imagine that God ſhould life vs vp higher and higher, and he caſts vs downe lower and lower; this caſts vs into ſuch deſperate paſſions, that we are neither fit to ſerue God nor man.

All this would be helped, if we could thinke Gods children haue in all times ſuffered afflictions; it is the lot of the righteous, and I muſt looke to taſt of the ſame cup, and therefore labour before hand to get patience, and to truſt in God, and looke for helpe at his hands. Then we ſhould be like *Moſes*, that in all thoſe trials, when others were at their wits end for vexation and feare, was quiet and ſtill, and God deliuered him out of all, as he will do vs alſo, if we will (as he did) patiently ſubmit our ſelues vnto him, faithfully truſt in him, and waite for his mercy.

So much of the Preface. Now before we come to ſpeake of the ſeuerall commandements, it is very needfull for vs to know thoſe ſpeciall rules which ſerue for the true and right vnderding thereof.

Rules

Rules for the better vnderstanding of the whole Law.

The first is, that the law is spirituall, reaching to the soule and all the powers thereof. For it chargeth the vnderstanding to know the will of God: it chargeth the memorie to retaine, and the will to chuse the better and to leaue the worse. It chargeth the affections to loue the things to be loued, and to hate the things to be hated.

Secondly the law is perfect, and requireth full obedience of the whole man, not onely commanding the soule, but the whole soule, not onely to know, retaine, will, and follow good, but also to do the same perfectly. So in condemning euill, it condemneth all euill, and in commanding good, it commandeth all good, in the fulleſt measure and longest continuance.

Thirdly whatsoeuer the law commandeth, it forbiddeth the contrary. As where all the false meanes of Gods worship are forbidden, all the true meanes are commanded. And where the sanctification of Gods name is required, there all abuse of his holy name is condemned. And the law that forbids murder and crueltie, doth as strongly command compassion and mercy: and so of all the rest.

Fourthly, many more euils are forbidden, and many more good things are commanded in euery Commandement, then in words is expressed: as vnder idolatry, is contained all meanes of false worship: by killing, all hindering of life, and all vnmercifulnesse.

Fiftly, where the law commandeth or forbiddeth any thing, it commandeth and forbiddeth all meanes and occasions leading thereunto: as in the second Commandement we are forbidden to be present in bodie at idolatrous Seruice, or to reserue any speciall monument of idolatrie, or to be companions with idolaters. And on the contrary, we are here required to vse good bookes written according to Gods word, and to be companions of the true worshippers of God, which be speciall meanes of keeping this Commandement.

So much for the generall directions belonging to the whole Law. It remaineth now that we come to the commandements themselues; the summe of them all is loue, which loue is partly towards

towards God, set downe in the foure first Commandements, and partly towards men, in the other fiue.

Our duties towards God, are set downe before our duties towards our neighbour, because the loue of God, is the ground of our duties towards our neighbour, as appeareth, 1. *Ioh.* 5. 2. *By this we know that we loue the children of God, when we loue God and keepe his Commandements.*

Hence then it followeth, that such as do not loue God and keepe his holy lawes, can neuer rightly loue their neighbours.

Also our duties towards men, are here ioyned with our duties towards God, because the loue of our neighbour is a most sure triall and proofe of our loue towards God, 1. *Ioh.* 5. 1. *Euerie one that loueth him that begetteth, loueth him also that is begotten of him.* Whence we are taught, that none can loue God aright, vnlesse he also loue his neighbour.

The first Commandement.

Now follow the Commandements, whereof the first is contained in these words:

Exod. 20. 3. *Thou shalt haue no other Gods before my face.*

FRom the inference, that God will haue them therefore keep this Commandement, because he is their God and had deliuered them from the bondage and slauerie of Egypt, we learne that the more goodnesse God exerciseth towards vs, the more nearely we are to cleaue to him. *Deut.* 10. 14. 15. *Behold, heauen and the heauen of heauens is the Lord thy Gods, and the earth with all that is therein: notwithstanding, the Lord set his delight vpon thy fathers to loue them, and did chuse their seed after them, euen you aboue all people, as appeareth this day, &c.* verse 20. *Therefore thou shalt feare the Lord thy God, thou shalt serue him, thou shalt cleaue vnto him, and sweare by his Name.*

Doctrine. The more goodnesse God exerciseth towards vs, the more nearely we should cleaue to him. Deut. 10. 20. 21.

This serueth to teach vs, that as they were to be stirred vp to

to obedience for their deliuerance by *Moses*, so we much more for our redemption by Christ: as we are also taught, *Luke* 1.74. *That we being deliuered out of the hands of our enemies, should serue him without feare all the dayes of our life, in holinesse and righteousnesse before him.* For that is more excellent then the deliuerance out of bondage, by how much the state of vnregeneration is more grieuous, then their corporall thraldome.

Vse 2. In that, men tyrannized ouer them: in this, the diuell, sinne, and death: there the body onely was tormented, here the soule deadly wounded: there was some intermission, this is perpetuall, day and night: there death made an end of this misery, here it begins it: that was felt, and therefore they were willing to be relieued, this spirituall seruitude is not perceiued, and therefore they will neither seeke helpe, nor receiue it when it is offered.

This reproues them, who the more they be freed from outward misery, the more they be in slauery to their inward corruptions, and least subiect to Gods holy will. And therefore the Prophet, *Iere.* 5.5. complaines of the great men, that they were the greatest rebels against God: he tooke off the yoke of want and miserie, and they shooke off the yoke of obedience.

Thou shalt haue none other Gods before my face.

1.Pet.3.15. THe drift of this commandement, is, that we should sanctifie God in our hearts, and giue him all things that be proper and peculiar to his maiestie.

First of the negatiue part: to haue none other Gods, is, not to haue any thing whereon we set our delight, or which we esteeme more then God. The doctrine from hence, is, that we must suffer nothing to withdraw our soule, or any thing in vs, from God. For that is euery mans God, that euery mans heart is most set vpon. Whatsoeuer the mind of man is more carried after then the glorie and seruice of God, that is another God to him. As for matter of commoditie, if a man set his hope, and his trust, and his heart vpon his wealth, this is Idolatrie. As in Luke 12.19. *Iob* 31.24. *If I made gold my hope, &c.* So the rich man in the Gospell

Doctrine. Nothing should withdraw vs, or any thing in vs from God.

Gospel made his wealth his god, because he trusted in it, and did worship to it: for here he speakes of the inward worship of God in the soule. If one then relie vpon wealth, and thinke himselfe safe when he hath it, and vndone if it be taken from him; this is to make goods his god, and gold his hope. For if his hope be gone with his goods, what was his hope before? If when his riches depart, his confidence also departeth; did he not say to them afore, Thou art my confidence? So couetousnesse is called Idolatry: not that men bow downe their bodies to it; but (which is worse) their soules and affections their wit, memorie, vnderstanding, yea, all their faculties, stoope to that, whereas they should onely stoope to God. So that he that loues riches aboue measure, and sets his heart vpon earthly things, is one of the worst sort of Idolaters. Coloss. 3. 5.

In like manner, pleasure, honour, credit, and what other thing soeuer a man hunts after, more then after Gods glorie, is another god vnto him. As the Apostle speakes of some voluptuous persons, who would haue thought it an iniurie, if one had told them that they worshipped not God, but their bellies: for they, no doubt, tooke themselues to be professours of Religion, and seruants of God, as well as the best: howbeit the Apostle saith in plaine words, that they made their belly their god. For though they did not kneele downe, and hold vp their hands to their belly, yet they set themselues more earnestly to feed themselues, then to glorifie God: and were more grieued if they were pinched in a matter of victuals and good cheare, then to see the name of God dishonoured and blasphemed, or any sinne committed. So those that giue themselues wholly to hunting, hawking, dicing, carding, or any such vaine practises, they make these things their god. For they are more glad when these things are effected according to their desire, then if any thing be brought to passe for Gods honour. And if they be crossed in any of these things, they are more vexed and troubled with it, then for swearing, or stealing, or breach of the Sabbath, or lying, or any thing whereby Gods Law is violated. So *Ierem.* Chap. 17. 5. to trust in any fleshly thing is idolatrie: for, saith he, *Cursed is he that maketh flesh his arme.* Why, may he not do so, and serue God too? Phil. 3. 19.

too? No, saith he, *he withdraweth his heart from God.* So that looke how much any one relieth vpon earthly things, so much he forsaketh God: and in what measure he placeth his confidence in any thing else, in that measure he remoues it from God.

All these vngodly men then be worshippers of false gods, and make those vaine things Idols to themselues. So euen
1.Sam.2.24. *Eli* was said to honour his sonnes more then God. Though he were a good and holy man, yet, being too indulgent to his children, in that he contented himselfe onely to haue admonished them for their faults, and did not proceed to punish them when admonition would not preuaile, (as became him being a Magistrate) he honoured his children more then God. Yet he did honour God, and was a good man: but through infirmitie, and too much loue of his children, he was borne away from that care of the glorie of God that he should haue had; and so did beare with them more then he ought to haue doone; and this was that sinne, for which God so sharply doth in word reproue, and in deed correct him.

Vse 1. The vse of this is, first to reproue all ignorant men, and vnregenerate persons: it is certaine they haue other gods. For euery vnregenerate man depends, either vpon himselfe, or some other thing else, neuer vpon God: as the Prophet saith
Habac.1.16. of such, *They sacrifice vnto their nets:* not that they did offer burnt offerings vnto them: but because they got much wealth by violence, they thought their riches came from their owne practises, and therefore imagined that God did not prouide for them, but that they had prouided for themselues: and so did not thinke themselues beholding vnto God, but vnto their owne hands that could finde meanes to get these outward things. So that euery carnall man sets vp himselfe, he doth nothing but seeke and serue himselfe, and therefore is his owne idoll, and another god vnto himselfe.

This serues also to humble Gods children daily with the consideration of it: for who liueth so holily, that doth not sometimes feare men more then God, and that doth not often depend too much vpon outward meanes, and hath not

too

too great a loue of earthly things?

Thirdly, that we may keepe this Commandement, we muſt learne to vſe all outward things as though we vſed them not; that ſo our minds and affections, and iudgements, may be ready to ſerue God, and we may be alſo preſt to do his will. For whoſoeuer ſets himſelfe to roote in the earth, and to luſt after worldly things, his heart will be ſo occupied and foreſtalled therewith, as that if he be called to any ſeruice of God, he muſt ſay, *I haue married a wife, and cannot come:* my Farme and mine Oxen will not let me come: and all this while he ſets vp a ſtrange god. But then ſhall we obtaine to a ſincere (though not perfect) obedience to this Commandement, if we can come to deny the world, and neuer to truſt to theſe things when we haue them, (for the abundandance of them cannot helpe vs without Gods bleſſing) nor to be diſcouraged and caſt downe though they be all taken away; becauſe the want of them ſhall not hurt vs, if God be with vs: for we liue by his bleſſing, and therefore we muſt ſet our ſelues onely to reſt on him, and not to leane to any creature. 3 1.Cor.7.31. Luke 14.

Before my face.

BEcauſe this is the moſt ſpirituall Commandement, and doth moſt preſſe vpon the heart, and we are moſt ready in this matter to diſſemble with men, and deceiue our owne ſoules, therefore God doth more nearely vrge it, and ſaith, before me.

Hence we learne, that it is not enough ſo to behaue our ſelues, as that no impietie breake forth from vs before men, but we muſt looke to our hearts, and ſee that no impietie come in Gods ſight. For a man may preach, and exhort others to the loue of God, and yet if he do this for vaine-glorie, and not for Gods glory, to get promotion to himſelfe, and not ſaluation to Gods people, he at that very time ſets vp an Idoll in his heart. For God ſearcheth the heart. Therefore *Dauid* ſaith to *Salomon*, See that thou ſerue God with an vpright heart: or elſe, for all thine outward obedience, thou ſhalt do as good as nothing. For God hath a ſpeciall regard of the heart, and doth as well diſcerne the moſt ſecret things *Doctrine.* We muſt not onely carrie our ſelues wel before men, but our harts alſo muſt be vpright in Gods ſight. 1.Chro.28.9.

of the soule, as any man doth the outward actions of the body. So *Ieremy* chap. 17. verse 10. *I the Lord search the heart.* God doth not looke on the outside onely, but on the inside also. Shewes cannot deceiue him. If we say, and sweare, and protest neuer so much that we loue and feare him, if this be not in our soule, it is not before his face; but in his sight there is nothing but hypocrisie and dissimulation. For men first looke to the outward behauiour, and hence descend to iudge of the heart: but God first approues the heart, and then the outward action. If we see good things outwardly, we are bound in charitie to thinke well of that man: but God will first see vprightnesse, and then he will account well of the actions that we do outwardly.

Vse 1. This then ouerthroweth them, that thinke if they can carry themselues that men cannot blame them, then all is well: Iere. 4 14. whereas this is nothing. For God saith, *Cleanse thine heart from iniquitie, O Ierusalem, that thou maist be saued.* No outward washing can do any good, vntill the heart be first well and throughly cleansed.

Vse 2. Secondly, this teacheth vs to carrie our selues warily; and to feare as well secret, as open sinnes, because all secrets are open to God, and euery hidden thing is manifest before his Iob 31. 1. 2. 4. face. This meditation helped *Iob*, that he would not allow so much as a wanton looke, or by-thought: for he considered that God beheld all his wayes, and told his steps; neither could he be deliuered from his Highnesse. If God had seene them onely, and not taken any great notice of them, it had not bene so much: but as he saw them, so he kept them in such a remembrance, as that according thereunto *Iob* should receiue his reward. In this regard *he made a couenant with his eyes*, and did walke in feare continually, and would suffer no vanitie or filthinesse to enter into his heart. But the want of this perswasion, that God lookes alwayes fully vpon vs, is the cause why men haue so many couetous, so many craftie, and cruell thoughts, and such impure cogitations: yea, many are not afraid nor ashamed to thinke, and say, that T. ought is free. But they shall find, that though it be free from men, it is Thought is not free. not free from God; and that they shall be liable to the sen-

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tence of euerlasting death and condemnation before Gods iudgement seate, vnlesse they be as carefull to cherish holy thoughts within themselues, as to performe honest actions; and as diligent in purifying their hearts in the sight of God, as they are in walking ciuilly in the sight of men.

So much of the Negatiue part of this Commandement. Now followeth the Affirmatiue.

Wherein we are commanded foure especiall things, *viz.* To know God, to loue him, to feare him, to trust in him. If we haue these things in our hearts, then God beares the sway there, and is the chiefe commander of our soules and bodies. And first of knowledge: this Commandement enioyneth euery man to know God, according as he hath reuealed himselfe in his word, both in essence, persons, properties and actions: and according to his knowledge, to compose his heart, and all his affections. As Christ saith, *This is eternall life, to know thee, and whom thou hast sent Iesus Christ.* He that knoweth God in Christ, hath the life of grace in him, which is called eternall life, because though it haue beginning in this life, yet it shall neuer ceasse, but increase to an euerlasting perfection. For if any one do thus know God, how can he chuse but loue him, and trust in him, and feare him, and do euery thing that he commandeth? *Psal.* 9.10. *They that know thy name, will trust in thee.* So that the cause why men put their confidence in God, is for that they behold his power, truth, iustice, and alsufficiencie: and these will neither put their confidence in any meanes, how lawfull soeuer, nor yet fall to them that are vnlawfull.

The affirmatiue part of the first Commandement. To know God. *Doctrina.* Iob. 17.3. *Psal.* 9.10.

As for others that do not know him, they trust in the meanes when they haue them, and murmure against God, when they be depriued of them: 1. *Chronicles.* 28. 9. *Dauid* saith to *Salomon, My Sonne, know thou the God of thy father, and serue him with an vpright heart and a willing mind.* So *Iohn.* 13.17. *If you know these things, blessed are ye if you do them.* Whereby is implyed, that though they should performe the duties which God requireth: yet if they did them not in knowledge and obedience of Gods holy word, they should

gaine no sound comfort thereby, nor further their reckoning in the sight of God. This is the ground-worke of all Religion, and the foundation of true pietie, to know God: for till we know him, we can neuer yeeld any faithfull seruice to him. Whereas whosoeuer knowes God aright, that he searcheth into the heart, and secret imaginations of the soule, will take heed how he doth dissemble, and therefore he will striue to get an vpright heart, and he will serue God with a willing mind. For why do men so willingly serue great personages, and are readie to employ themselues in their businesses? but because they thinke, that hence they shall haue honour, credit, and gaine, as a reward of their seruices. If then we did faithfully consider that God giueth such excellent wages, as that no man can giue the like, (for what doth he not bestow on them that feare him? He giues them his Sonne, he giues them his Spirit, and grace in their heart, he giues them the blessings of this life, and eternall in the world to come) we should surely serue him with a willing mind.

But on the contrary, the cause and the fountaine of all disobedience against God, is, because there is no right knowledge of God. As *Hosea* complaineth in his fourth Chapter, verse 2. that *they lie, they steale, they commit adulterie, and blond toucheth blond.* But what is the cause of this confusion? Because there was no knowledge of God in the land: and where men know not God, what can be looked for else, but all impietie against God, all vnrighteous dealing against men?

Hosea 4. 2.

This iustly reproueth all ignorant people, that know not how many persons there be in the Trinitie, or at least they cannot tell what any of them did for them. They are not acquainted with the properties of God, nor with his actions, they neuer thought on his name, nor pondered on his truth, iustice, power, mercie, and such like things. These may brag of loue, and faith, and hope, and confidence, and patience: but they haue none of them, for all good things flow from this, that we know God. Therefore *Paul.* saith, 2. Thessalonians 1. 8. *That God will come with thousands of his Angels in flaming fier, rendring vengeance to all those that know him not, neither*

Ose 2.

ther obey his Gospell. These things follow close; Doth not one know God? then it is cleare he doth not obey his Gospell, he maketh no conscience of it. Therefore an ignorant heart is alway a sinfull heart: and a man without knowledge, is a man without grace: and this ignorance is so foule a sinne, as that it shall be sufficient to bring Gods vengeance vpon them: and how light account soeuermen make of it, God will condemne them for this, that they remaine ignorant of him: for sure it is, that such men neither can, nor will haue regard to his commandement.

And on the other side, this must stirre vs vp to call for wisedome, and to cry for vnderstanding, to seeke for it, and to dig for it as for gold and precious stones. We must often reade Gods word, and conferre and meditate vpon it: which if we do, it will giue vs vnderstanding, and then we shall see Gods properties, his goodnesse, his loue, his abilitie, and readinesse to helpe vs, and so we shall be effectually drawne to trust in him. And indeed, this often meditating and thinking vpon Gods word, is the next way to make vs like God, and to renew and repaire the image of God in vs. For, by seeing Christ in the Gospell, we are changed into his image from glorie to glorie; and the more we know him, the more we increase in being like to him. So long as we know in part, we are like in part; but when we shall haue perfect knowledge, then we shall be perfect in holinesse, and perfect in righteousnesse, as he is perfect. As 1. *Iohn* 3.2. he saith, *Now it appeareth not what we shall be: but when he shall appeare, we shall be like him.* And why like him? Because *we shall know him as he is.* So that the perfection of knowledge, will bring the perfection of holinesse; and the more we increase in knowledge, the more all good things will increase in vs: and if our knowledge were once perfect, we should be perfect, without weakenesse or infirmitie. 3 Prou.2. 2 Cor.3.18.

The next dutie is loue. That we must *loue God with all our hearts, and all our soules,* as is commanded, *Luke* 10: the reason is, because he is that *Iehouah* in whom we liue, moue, and haue our being; he is our God that giues vs all good things, and can onely free vs from all sinne and miserie: therefore we Loue God. Act.17.28.

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are bound to settle our whole loue vpon him. And indeed this is the chiefe dutie, and the best fruite of knowledge. For this worketh all chearefulnesse to obey, constancie in obedience, patience in suffering, and procureth acceptation from God for all our seruices. But because it is so plaine a duty, as that no man will denie it, it is best for vs to shew some marks, whereby we may see in what measure we haue attained to loue God.

Markes to know whether we loue God or no.

The first may be, how we delight to seeke God in the meanes wherein he hath appointed to meete vs. For in what measure we can offer our selues to God in those things wherein he offereth himselfe to vs, in that measure we loue him. If we be willing to aske all good things, and to seeke comfort at his hands by prayer, and to lay open our wants to him, and to powre out our soules before him: if we be desirous to come to heare his word, wherein we may see his wisedome for our direction, his mercie for our comfort, his power for our defence and for the subduing of our sinnes, and his riches to make vs rich, and to supply all our wants; then we do indeed loue God: and the more we can reioyce in these things, the more we loue God; and the lesse we delight therein, the lesse we loue him. So for the word and Sacraments, wherein Christ Iesus offereth himselfe vnto vs, to make vs partakers of his bodie and bloud.

Would we then trie how we loue God? We may trie it by examining what desire we haue to these things. Would we come to this banquet of the heauenly King, to eate the body, and drinke the bloud of his Sonne that is set before vs, rather then to the table of an earthly King, to taste of such cheare as he can make vs? Then this affection is truly in vs, because we haue a sound delight to come where he is. For in these meanes God doth offer himselfe vnto vs, and cometh to abide with vs, as Christ saith, that he and his Father will dwell with vs, and the holy Ghost also will come into our hearts.

Iohn 13.23.

2 1.Ioh.5.3.

The second note whereby we may trie our loue vnto God, is obedience. As Christ saith, *Iohn* 14. 21. *He that loues me, keepes my Commandements*: he then that keepes Gods commandements best, loues God best. But if any one say, that he

loues

loues God as well as the beſt, and yet will deale falſly, and lie, and diſſemble, and let his heart runne after his couetouſneſſe: if no good communication proceed out of his mouth, but onely froward, and wanton, and vaine ſpeeches: let him know aſſuredly, he deceiueth himſelfe, and the loue of God is not within him. The loue of God, whereſoeuer it is truly ſeated, will cauſe obedience vnto his holy word.

If one ſhould ſay, he loued the King as well as any ſubiect, and yet would alway be either practiſing, or inuenting treaſon, could we beleeue him? No, none may we beleeue, or once dare to imagine that thoſe that commit wickedneſſe and walke in the paths of vnrighteouſneſſe, either are, or can be, the friends of God, ſo long as they continue in their vngodly courſe. Nay, ſo farre as a man allowes himſelfe to do any thing contrary to the Commandements, ſo farre he is a hatefull perſon and an enemie to God. *He that hath my Commaundements, and keepes them*, ſaith Chriſt, *he loues me*. *Ioh.* 14. 21. and *Pſal.* 81. 11. he proueth that the people would none of him, becauſe they would not hearken to his voice.

A third note whereby we may diſcerne our loue to God, is the loue we beare to his children. 1. *Ioh.* 5. 1. *He that loues him that begett, will loue him that is begotten of him.* If then we find in our hearts a good affection to Chriſtians, becauſe they are Chriſtians, without any reſpect what they haue bene, or may be vnto vs: if we eſteeme of them, becauſe they beare a loue to Gods word, and haue the vertues of Chriſt ſhining forth in their liues; as loue, patience, meekneſſe, temperance, and ſuch like, it is an vndoubted teſtimonie vnto vs, of our true loue to God. But if we loue not Gods children, whom we haue ſeene, it is certaine we loue not God whom we haue not ſeene. Yea though we profeſſe neuer ſo much loue in ſhew and ſpeech: yet if we do not withall performe the duties of loue and mercy to our brethren, when we ſee them in need, we neither loue God nor them: for ſo ſaith the holy Ghoſt. 1. *Ioh.* 3. 17. *Who ſo hath this worlds good, and ſeeth his brother haue need, and ſhutteth vp his bowels of compaſſion from him, how dwelleth the loue of God in him?*

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1. Ioh. 3. 14.

1. Ioh. 4. 20.

A fourth marke is, If we loue Chriſts coming, if we can wil-

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2. Tim. 4. 8. willingly deſire his appearance to iudge the quicke and the dead. For whatſoeuer our heart is truly ſet vpon, we cannot but be exceedingly deſirous to haue it with vs. Loue is ſuch a band, as doth tye and draw the minde vnto that which is loued. And therefore when *Paul* felt the loue of God ſhed abroad in his heart, he deſired earneſtly to be diſſolued, and to be with Chriſt. So likewiſe in the *Reuelation* 22. 17. the Spirit, and the Bride ſay, *Come Lord, come quickly.* And euen in the naturall marriage in which the loue is much more weake and ſlender, this is manifeſt; that if the Wife loue her Husband, when he is gone farre off, ſhe will be very deſirous of his returne. If this be ſo in this marriage (where there be manie infirmities and croſſes) that they long and wiſh for the companie one of another; how much more in the ſpirituall? where there is perfection alreadie in the Husband; for he is full of loue, and all goodneſſe, and happineſſe, and will likewiſe free his Spouſe from all miſeries, wants and infirmities, (when we ſhall be ioyned fully together) and fill vs full of all vertues and graces. In this marriage, I ſay, how can one chuſe but long after this perfect and happy meeting? How can he that hath any loue and aſſurance of theſe things, ſtay himſelfe? but he ſhall be readie to flie vp into heauen, and the flame of his deſire will burne aboue the clouds, to wiſh that God would come and dwell with vs. If the Wife ſhould ſay, I loue mine Husband as well as any, but ſhe cannot endure to heare of his coming home, and it would make her ſicke to be ſent for to him, or to vnderſtand that ſhe ſhould ſhortly meete with him: who doth not ſee that this were meere diſſembling, and no true loue indeed? For, ſo farre as a wife doth loue her Husband, ſo farre ſhe will deſire his companie. So if we will beare others in hand, that we loue God aboue all, and no man loueth God better then we, and yet neuertheleſſe haue no deſire to come at him, neither would haue him by our wils to come at vs; what loue is this? It is very weake, or none at all. We muſt therefore pray and endeuour that we may long and wiſh for the comming of Chriſt Ieſus. For God hath giuen this to others of his children, that were as weake as we; that when they did thinke of their

their good estate and freedome from all sinne and miserie, as also of the perfection of all happinesse which they should enioy in the life to come, they were so inflamed in their hearts, as that they vehemently desired his presence, by which they should be deliuered from all their woes, more then any Woman could desire the comming of her Husband.

The fifth and last note, whereby we may trie our loue to God, is to consider how we stand affected to that which he hateth: as we are taught *Psal: 97. 10. Ye that loue the Lord hate euill.* True it is that we may loue a man vnfainedly, and yet not hate all that he hateth, because his hatred may be vniust, or he may exceede in the measure thereof: But God (we know) is perfect, and hates nothing but that which is hate worthie: and abhorreth none, but those that deserue to be abhorred. Therefore we must trie and see how we stand affected to the world. For the Apostle saith, he that loueth the world is an enemie to God: and *Iohn* speaketh to the same effect. *1. Ioh. 2. 15. Loue not the world, neither the things that are in the world: If any man loue the world, the loue of the Father is not in him.* For as well he that loues that which God hates, as he that hates that which God loues, opposeth himselfe against God. Therefore we must see how we hate idolatrie, couetousnesse, malice, pride, filthinesse, falshood, and such like, for all these things God hates. But if one be so farre from abhorring lying, as that he himselfe will lie: and so farre from hating flatterie, as that himselfe will flatter and speake faire before mens faces, but deprave them behind their backs; if one be so farre from hating vnthristinesse, as that he will be a Gamester, and spend those things idlely and wastfully, which God gaue him for a better end, and for which he must shortly come to a reckoning before his iudgement seate: he that walketh in these or any such wayes, it is plaine, that he hates not that which God hates, and therefore doth not loue God.

Iam. 4. 4.

Pro. 6. 16. 17. Psal. 5. 5. 6.

The next dutie here commanded is the feare of God, which also proceedeth from knowledge. For as the sight of Gods goodnesse, and mercie, and truth, will inflame the heart with

The feare of God.

with a loue of him: ſo if one conſider his greatneſſe, power, and excellencie aboue all his creatures, this will ſtrike his heart with a wonderfull reuerence, and a great feare of his Maieſtie.

But concerning this feare, an obiection muſt firſt be anſwered. For 1. *Ioh.* 4.18. he ſaith, *Perfect loue caſteth out feare:* and *Luke* 1.74. *We are deliuered from all our enemies, that we might ſerue him without feare.* To this we anſwer, that perfect loue caſteth out a ſlauiſh feare indeed, and ſuch as is in the diuels, who tremble before God, but ſo, as they runne from him, hate him, and rebell more obſtinately againſt him. Such alſo is in wicked men: when the threatnings of God arreſt their euill conſciences, and ſummon their wicked hearts, and draw them before Gods iudgement ſeate; then they caſt off all ſhew of loue to Gods word, and breake out into open perſecution of Gods holy ſeruice and ſeruants.

Iames 2.19.

But it is true; that whoſoeuer loueth God, cannot chuſe, but in the ſame meaſure alſo feare him. For the Spirit of God that perſwadeth them of his fauour, and worketh loue, will declare his power and greatneſſe, which will worke a feare and awe of him. It caſteth out therfore the helliſh feare that makes one flie from God, but it cauſeth that holy feare, which makes vs to flie from ſinne, *Pro.* 16.6 and flie to God, and to endeuour to pleaſe him in all things. We muſt then loue God with our whole hearrs, and ſoules, and mindes, and withall haue ſuch a feare as muſt draw vs vnto him, and yet terrifie our hearts from committing any euill againſt him. It muſt be a feare mingled with loue and confidence, that muſt be holy, and crucifie and reſtraine all ill affections and deſires. This is commanded, *Eſay* 8.13. *Sanctifie the Lord in your hearts, and let him be your feare and your dread.* The occaſion of this Precept was this:

Luk. 10.27.

Before in the Chapter he ſhewes that there were feares, and rumors of wars in the Land: whereupon the people, and King, and all did ſhake as leaues ſhaken with the wind, by reaſon of the great feare which was in them. Now then, here he brings a medicine that will make them ſtill and quiet; for the cauſe of their falſe feare was, becauſe they were empty of true feare; and they were ſo exceedingly troubled with men,

Iſaiah 51.12. 13.

becauſe

because they could not looke vp vnto God.

But in the twelfth verse, the Prophet saith to Gods children, Do not you feare their feare. Feare not you the feares of wicked men; for they feare nothing but pouerty, worldly troubles, outward disgrace, and a temporall death: these be base feares, and not worthy that the hearts of the children of God should be taken vp with them, being but trifles: feare not these things then, nor yet them (that is, wicked men:) feare neither the feares that wicked men feare, nor yet themselues.

But now, because the heart of man will feare something, and vnlesse it be very well armed, it will feare man, and the feares of man; therefore he sheweth a meanes how to keepe vs from all infection of such foolish terrours, and that is, to sanctifie God in our heart, and to let him be our dread; that is, to giue him the praise of his power, mercy, and truth, and of all his attributes, and then he shall be our dread. For he that will giue God the praise of his power, will neuer feare the wrath of man; for he knowes Gods power is more able to helpe, then mans is to hurt; he that giues him the praise of his mercie, will not faint in any necessity, for he knoweth that Gods mercy will supply all wants. And he that giues him the praise of his truth, will not be discouraged for any danger, because God hath promised to sustaine him in all, and to deliuer him out of all. Psal. 91. 15.

This is then to feare God with all our hearts: To feare him onely, and neither to feare wicked men nor the things that they feare: for so farre as we do feare either of these, we breake this Commandement, and our hearts are voide of the true feare of God. *Luke* 12. 45. Christ saith, *Feare not them that kill the bodie, and after that are not able to do any more.* But I will forewarne you whom you shall feare: *Feare him that after he hath killed can cast into hell.* Where it is said (*that can kill the body*) it is not to be vnderstood, as though any man had any power in himselfe to kill it, but God giues them leaue sometimes; and by his permission (for the humbling of his children) they are able to kill them. As if he had said, This is the nature of men, that if they see an enemy grow powerfull and great, *Doctrine.*

great, they are afraid, and thinke, How shall we escape? how can any be free from danger, when such persons are set vp? But why should you be so troubled at their promotion? or why should you be afraid? When they haue done their worst, what can they do? The most is to trouble you a little, and to send you out of this house of clay to heauen: They can go no further but to the killing of the body. But if you will feare profitably, and so as you shall be the better for it, I tell you whom you shall feare, and I repeate it againe, that you may the better marke it: I say, *Feare him, that after he hath killed the body, can kill the soule too.* And if you feare him, you need not feare men: for this true feare will cast out all false feare. So *Eccles.* 12.13. the holy Ghost saith, that *this is the end of all, to feare God, and keepe his Commandements.* And *Prouer.* 1. *The feare of God is the beginning of wisedome.* Would we then haue the beginning and perfection of wisdome, and the end of all? Let vs feare God, giue him the honour of his greatnesse, and tremble alway before his face.

Reasons to make vs labour for the true feare of God.

There are diuers reasons to moue vs with all our strength and indeuour to get this feare of God in our hearts, drawne from the benefits which will flow from it, to euery one which doth in truth embrace it.

First, *Prou.* 8.13. *The feare of the Lord is to hate euill, as pride, and arrogancie.* Where he sheweth, that in what measure any one feareth God, in the same measure he doth loathe and detest all euill: yea not onely the open and abominable sinnes which the world doth condemne, but the most secret and hidden. For he saith not, to hate euill, as murther and adulterie, but pride and arrogancie, those which lie in the heart, and do not shew themselues to the world: yet he that feareth God, will hate them.

This is one excellent priuiledge that he hath that feareth God, that he will not offend God, because he hateth what euer might displease him. So that he is fenced against all secret wickednesse. As we may see in *Ioseph*, though he might haue done that euill to which he was solicited most secretly, so that no man could haue espied or perceiued it, yet he would not for all the world consent: and the reason was, The feare

Genes. 39.

of

of God made him hate it in his heart: and hating it inwardly, he would neuer practise it outwardly. So *Iob* speakes of himselfe, that he could haue borne out oppression, and haue made all stoop to him, no man would haue gone about to find fault with him: yet he durst not for all that: for Gods iudgement was terrible in his eyes, and he could not be deliuered from his highnesse: and this was that that kept him from doing wrong, though no man durst haue gone about to haue sought reuenge against him. Iob 31.

Secondly, the feare of God, if it once thoroughly do possesse the heart, will make one pliable and frameable to Gods will, though it be neuer so contrary to his nature, and former behauiour: As the example of *Paul* will shew: for when God comes to him, and fils his heart full of feares and terrours, and strikes him downe to the ground, and lets him see his power and maiestie, and then after beginnes to reason the matter with him, and shewes him that he is a persecutor of Christ Iesus; then he his presently quiet, and saith, Lord, what shall I do? That which all the preaching in the world could not do, nor all the miracles that he had seene and heard, that did this feare of God worke in a short time, and did so effectually change him in that little space, that he neuer turned backe againe. He might haue thought, What would men say, if I should turne from persecuting to preaching? and all on the sodaine to be a Minister of the Gospell, that was a Persecutor? What will the high Priest say, from whom I haue letters? They may deeme me inconstant and to do them iniury: and many other reasons might he haue had to haue withheld him from obedience: but all is nothing now, the true feare of God casts off all obiections; for it so suppresses the lusts of the flesh, and makes the strength of sinne so much to abate, as that he regards nothing in all the world, so that God may be pleased, and himselfe may be reconciled vnto him. 2 Acts 9.6.

So *Esay* Chap. 6. verse 9. God did send him about such a message, as he knew would be full tedious vnto him, and go against his stomacke, namely, that he must preach to harden the hearts of the people, and be a Minister of death to his

hearers: which was as bitter as death to him, ſo as his fleſh would neuer haue yeelded vnto it. But now God comes not onely with the bare Precept, for that would haue done little good, the thing was ſo contrary to *Eſay*: therefore he ſhewes himſelfe to him in a Viſion, and lets him ſee his Maieſtie, in ſuch a fearefull ſort, as that he cries out, *What ſhall I do? I am a man of polluted lippes, and dwell among a people of polluted lippes, I ſhall ſurely die, for I haue ſeene the Lord.* When he was thus thorowly terrified, and the pride of his fleſh was beaten downe with the apprehenſion of Gods fearefull Maieſtie, then when God askes, who will go? he is ready, and ſaith, Lord ſend me. And ſo God ſends him, and he goeth immediatly, and willingly.

There is no diſputing now, nor reaſoning of the matter. For all the obiections that men make, (that they thinke that Gods Commandements be hard and grieuous; and why ſhould they deny themſelues? why ſhould they not haue their pleaſure?) come hence, that they feare not God, nor thinke of his greatneſſe. For if they could bring their hearts once to conſider of his wonderfull power, they would ſoone ſtoope, all arguments would fall to the ground, and all would be quiet and ſtill. For this will tame the fierceneſſe and boiſterouſneſſe that is in mens hearts, and make them gentle and calme. As we ſe in *Iob*, though he was a very good and patient man, yet when his fleſh began a little to worke, and his heart was diſquieted, and vexed by the words of his friends, then he would needs be dealing with God, he thought he had reaſon to ſpeake, and imagined that he could ſay much for himſelfe; he would fill his mouth with arguments, and faine he would haue God to come to heare what he could ſpeake in his owne defence, and he would procure that great wrong was done to him. But now when God comes and de-
Iob 38, 22. 23 clares his workmanſhip in the Snow and Ice, and ſome other of his creatures, as it were to let him ſee how childiſh he was in the ſmaller matters, and ignorant in the creation and preſeruation of theſe leaſt things, and therefore he was a moſt vnmeete man to call God to account, and that God muſt come to giue his anſwer before him, that he ſhould ſit in the ſeate

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of iudgement and on the bench, and God ſtand at the barre: he was like to diſpute well with God his Creator, that did not know the nature of the leaſt of his creatures. When God had argued with him thus a while, and he ſaw how great God was, and how excellent: *Iob* had no more to ſay, but now indeede he confeſſeth that he had ſpoken fooliſhly, but he would do ſo no more, he would now be ſtill, and be content to beare Gods hand, let him do what he would; if he would kill him, he was content to die, but he would neuer diſpute with God any more. So we ſee how quiet *Iob* was now, and what good and notable effects this feare of God will worke in our hearts, if it once ſoundly and throughly poſſeſſe them. Iob.42. Iob.13.15.

Furthermore, God hath promiſed, that he that feareth him ſhall want no good thing. He may want that oftentimes which his wicked fleſh would haue. For indeed nothing is more hurtfull and peſtilent to a man, then that which his fleſh doth moſt eagerly purſue and hunt after, and with greateſt vehemency deſire: and on the contrarie, nothing is more truly profitable and good for the ſoule, then that the fleſh, and the luſts of it ſhould be maſtered and crucified. Therefore it is true, that he that feareth God moſt, ſhall ſometimes want thoſe things which his fleſh would haue, becauſe they would do him hurt, but he withholdeth no good thing from him: that which indeed is good, and the word, and wiſedome of God ſhewes to be good, and will by effect ſhew it ſelfe to be good, that he ſhall neuer want for him, nor his. This alwayes bringeth Gods bleſſing with it whereſoeuer it comes. So that, would we be holpen againſt our ſinnes, and haue the pride of our fleſh ſubdued, and be quickened to obedience? Would we be rid of all euill things, and want no good thing? The very pathway that leadeth to theſe, is the feare of God: which is alwayes accompanied with the bleſſing of God, and brings it abundantly on vs and ours, Pſalme 112. verſe 2. *His ſeede ſhall be mighty vpon the earth: Mighty*, will we thinke? How can that be? What hath he to leaue them? How can they be mighty, when he hath nothing to beſtow on them? Yes, he hath 2 Pſal.34.9.

enough: for he addeth, *His children shall be blessed.* It is not lands, and liuings, and great possessions, that makes ones children great: for one may haue them, and yet he hath no promise, but that himselfe and his children shall haue the curse of God vpon them while they liue, and be cast into hell fire, and euerlasting damnation, when they die. But it is the feare of God that makes a man happy himselfe, and that will leaue a good and happy state vpon his children after him. For this brings the blessing of God vpon himselfe, and vpon his seed after him, that they shall continue happy so long as they continue fearing God.

Vse 1. The vse that we must make of this, is, that so farre as we would haue our wants supplied, and haue the blessing of God vpon our soules and bodies, and abundance of all things both for this life, and the life to come; we must labour to bring our hearts to the true and right feare of God, that we may tremble before his greatnesse, and reuerence and dread the great Name of the Lord of Hoasts.

The meanes how to bring our hearts to the true feare of God. The way to attaine to this, is, first to deny our selues, to renounce vtterly our carnall wisedome, as he saith, *Prouerbs* 3.7. *Be not wise in thine owne eyes: but feare God, and depart from euill.* If one will debate the matter according to the fleshly wisedome of men, and say he hath reason to do that he doth, then surely he will neuer haue reason to be religious, and serue God: for that is against his carnall reason. For *Salomon* would haue vs feare God; and how should one come to do that? He must not be conceited of his owne wisedome; he must not thinke well of carnall reason, nor be ruled by it: for the wisedome of the flesh is enmity to God in all things. Yea the carnall wisedome of a spirituall man is enmity to God and goodnesse; and so long as one followes it, he shall neuer feare God. As we may see in *Eue*; when she would consult with that carnall reason, that the diuell had put into her head, and began to thinke with her selfe, Surely this fruite hath a good colour to the eye, and it is pleasant to the taste, and I shall get much knowledge by it, and be made like to God, so that my state shall be much amended: (for this the diuell had perswaded her of) then she fals to eate the forbidden fruite, and to

Rom. 8.7.

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tempt her husband, and to do any thing the diuell would solicite her vnto; and feares God no more then if she had beene sure there had beene no God.

The second thing we must do, to obtaine the true feare of God, is, to ask it of him, to confesse, that of our selues we haue it not, but are altogether prophane: as *Paul* speaketh of all vnregenerate men, that they haue not the feare of God before their eyes, but thinke that there is no God, and liue as if there were no God. We must then acknowledge, that by nature we are altogether void of the true feare of God, and begge it humbly and earnestly at his hands, and then we are sure to obtaine it. For he hath promised *Ierem.* 32. 39. 40. *I will giue them one heart, and one way, that they may feare me for euer, for the good of them, and of their children after them. And I will make an euerlasting couenant with them, that I will not turne away from them to do them good, but I will put my feare in their hearts, that they shall not depart from me.* Since therefore we haue his promise and couenant that he will put his holy feare into our hearts, and he hath made good his word alwaies to all his seruants that haue faithfully sought it, though by nature they were as sinfull as we: let vs turne these gracious promises into feruent and frequent prayers, and then the Lord will surely bestow this pretious gift on vs, as well as he hath done to others before vs. 2 Rom. 3. 18. Psal. 14. 1.

The last meanes to obtaine this holie feare, is often to thinke and meditate vpon Gods fearfull iudgements, which he hath executed vpon sinners: for this will breed in our hearts a sense and awe of his Maiestie. As to thinke, that God did not spare his Angels, being more excellent creatures, and farre exceeding vs in glory and strength: but when they forsooke their place that their Creator had set them in, and rebelled against him, he cast them into hell, into extreme and endlesse torments: and keepes them fast linked and tyed in chaines of darkenesse, for a wonderfull great addition of paine, for all their sinnes, at the last day. So the old world, when they forsooke God and his Lawes, and grew to be earthly minded, and to set their hearts altogether on the world, not regarding God nor Religion; in this gene- 3 2. Pet. 2.

rall Apostasie and departing from God, he sent a generall floud, which did ouerwhelme and drowne them all, so that they could not escape the hand of his iustice. So on Sodome and Gomorrah, when they grew filthy, and prophane, and were full of idlenesse, and abused the good benefits of God, he rained fire and brimstone from heauen, and deuoured them all. And in all times, when any countrey, or city, or particular person, set themselues to rebell against him, he hath shewed himselfe terrible, by his fearefull vengeance and plagues vpon them. Thus the often and diligent pondering vpon the threatnings and curses of God, and the most certaine and fearefull execution of them vpon impenitent persons, will soften our hearts, and draw them more and more to stand in feare of this great God. And if we will thus deny our selues, and our fleshly reason, and pray vnto God for his feare, and labour to kindle his feare in our hearts, by calling to remembrance his fearefull, iust, and terrible vengeance vpon those that haue not feared him: this will at length bring our vnholy hearts to some dread and reuerence of Gods holy maiestie.

But that we may not deceiue our selues, and thinke either that we haue not the feare of God at all, because we haue it not perfectly; or else thinke that we feare him, when indeed we do not, it is good that we consider some markes whereby we may rightly discerne of our estate herein.

True notes of Gods feare.

One true note of this feare of God, is, to feare the word of God: as *Esay* saith, Chap. 66. verse. 5. *Heare the word of God, ye that tremble at his word*. As if he had sayd, I would that all my hearers would profit by the word of God, which I speake vnto them: but I know that none will make vse of it, but onely those that feare it. As also the Prophet *Habacuk*. 3. 16. when he heard Gods threatnings, he feared, and his bellie trembled, and rottennesse entred into his bones, and he was wonderfully dismayed and terrified. If then the threatnings of Gods word can terrifie vs, and make vs tremble and afraid to do those things which he hath forbidden; or if when we haue committed sinne, they make vs confesse it, and humble our soules before God, this is an vndoubted token

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of the feare of God. But if thou sayest thou feareſt God, and reuerenceſt the Maieſtie of the moſt High, and yet careſt not for his word, though it threaten neuer ſo much, nor for his iudgements denounced by his Miniſters: it is moſt ſure that thou haſt no feare of God in thy heart. According as God complaines by the Prophet *Amos*, that if the Lion did roare, all the beaſts of the field would tremble: but they were more beaſtly then beaſts, and ſo ſenſeleſſe, that let God roare and roare againe as long as he would, yet they cared not, nor were afraid at all. So that the beaſts ſtood more in feare of the Lion, then they did of God. When we heare the threatnings of God denounced powerfully againſt couetous, deceitfull, and cruell perſons, againſt fleſhly minded men, who onely ſeeke for earthly things; and ſcoffers, ſwearers, liers and the like: if we did truely feare God, we could not chuſe but feare his terrible threatnings, as the Prophet did, *Pſal.* 129. 120. and all the people *Ezra.* 10. 9. Amos 3. 8.

But herein moſt men bewray their ſhamefull hypocriſie; that if a great man, did threaten that they ſhould be caſt into priſon, and there lie all their life; or that they ſhould be put to death, they would ſhake euery ioynt, and ſhew their feare in their face, ſo that no man could make them merrie in ſuch a caſe, but they would lament bitterly: but let God threaten and proteſt, that he will curſe them, and damne them, and caſt them into hell for euer, they are not a whit afraid, they can go as chearefully, as though there were no danger: yea, they will make oftentimes a mock and ſcoffe at theſe iudgements. What a plaine and palpable diſſembling is this, that men will pretend to feare God aboue all, and yet will be much more afraid, if a man do but threaten to exclude them out of their houſe, then if God threaten to turne them out of heauen? that one angry word of their Landlord will feare them, but twentie threatnings out of the Scriptures of God, will nothing moue them, nor worke vpon them. By trying our affections to the word of God then, we may ſee our affections to God himſelfe: either in loue (for he that loues Gods word moſt, may aſſure his ſoule that he loues God beſt;) or in feare: for he that moſt trembleth, and is moſt humble

at Gods threatnings, he carrieth the greateſt reuerence towards God himſelfe: as he alſo, that puts greateſt confidence in the promiſes of God, doth moſt faithfully truſt in God.

2 Another ſure marke of this true feare, is, that it will cauſe one to depart from euill: ſo that he will not onely confeſſe &
Pro.3.7. ſay, indeed it is naught, and it is my fault, and my nature, and I would I could leaue it; but it will worke a ſeparation be-
Pro.16.6. tweene ſinne and the ſoule, ſo that he will depart from euill, what danger ſoeuer enſue vpon it, and will not be allured by any reward to commit ſin. In what meaſure the feare of God hath ſeaſoned the heart, in the ſame meaſure it will worke a forſaking of iniquitie. As we ſee it plainly proued by the ex-
Daniel.3. ample of the three children. The caſe ſtood thus with them, that either they muſt bow to the ſiluer Idoll, which was before them, or burne in that flaming fornace, which was prepared for them that would not worſhip it.

Either they muſt purchaſe and procure the wrath of God, or ſuffer the wrath and diſpleaſure of *Nebuchadnezzar*: but hauing the feare of God within them, it gaue them courage and boldneſſe, that they feared not *Nebuchadnezzars* threatnings and power, but ſtood reſolute for the cauſe of God, and ſhewed the King plainly, that they would not diſhonour God, neither in hope of his fauour, nor feare of his anger. If God would, they knew that he could deliuer them: if he would not, yet this they let him know, that they would not incurre Gods diſpleaſure, and danger of euerlaſting death, for feare of any bodily death.

But on the contrarie ſide, ſo farre as any man hath not the feare of God, but feares man more then God, he will vpon euery occaſion runne to euill. As if one be in ſome fault, that he thinks he ſhall be puniſhed for, then he will helpe himſelfe by lying, and thinkes that he hath made a very good ſhift, if he can eſcape by that meanes. This is to make man a God, and God an Idoll; when one will ſeeke to make the face of man fauorable by making Gods face angry and frowning. So they, that when they be in ſome diſtreſſe and need by pouerty, will venture to helpe themſelues, by breaking Gods Sabbath, by ſtealing, lying, flattering, and guile; this is plaine, that they

feare

feare the feare of the wicked, and do not make God their dread; for if they did, it is moſt ſure they would depart from euill. So, he that feareth God, no hope of promotion, or outward benefit can make him conſent to wickedneſſe. As *Ioſeph* Gen.39.9. might in likelihood haue bene a great gainer, and gotten much promotion, by yeelding to the wicked allurements of his miſtreſſe: yet, he would not giue the leaſt marke of conſenting, becauſe he was afraid to ſinne againſt God. So *Eſay* 51.12. *Who art thou that feareſt mortall man, and the ſonne of man which ſhall be made as graſſe? and forgetteſt the Lord thy maker, that hath ſtretched forth the heauens, and laid the foundations of the earth?*

If we did rightly conſider and remember the glorious and infinite power of God, and with *Moſes Heb.*11.27. looke vpon him that is inuiſible, we would not feare the wrath of ſinfull men, though they were neuer ſo mighty. But when men forget God their creator, and conſider not the baſeneſſe and weakeneſſe of all mortall men that riſe vp againſt him, then they will rather be ſeruile to man in ſinne, to auoid his anger, then obedient to Gods holy will, to eſcape his indignation. Therefore in the *Reuelation* when he reckoneth vp a great rabble of wicked perſons, and muſters a great hoſt of damnable ſinners, he putteth the *fearefull* in the fore-front, and makes them the captaines and ring-leaders of all the reſt; Thoſe which be not fearefull to diſpleaſe God, and breake his law, but herein very audacious, and preſumptuous: but for any good ſeruice of God, or Chriſtian duty to man, they be afraid to do it; they be afraid to keepe the Sabbath, or go to heare Sermons, leſt they ſhould be counted too preciſe: they will not ſerue God leſt their old acquaintance and friends ſhould forſake them, and their neighbours ſhould ieſt and laugh at them. This daſtardlineſſe and coldneſſe to do good, but courage and readineſſe to do euill, ſhewes plainly that they be voide of the true feare of God. For if there be the leaſt diſcredit or danger for doing good, they will not be drawne vnto it, though neuer ſo many reaſons be brought out of Gods word to perſwade thē. But let vaine perſons neuer ſo little perſwade them, to riot, intemperance, vnthriftineſſe, or any other wickedneſſe

kednesse which they haue beene taught to forsake, and God hath threatned to punish, they will runne headlong thereinto, and will not be restrained.

3 The third and last note of the true feare of God, is, to delight in Gods Commandements, and walke in his waies; as he saith, *Blessed is the man that feareth God, and delighteth greatly in his Commandements.* He that hath no delight to walke in Gods wayes but in his owne, and hath all his pleasure in talking of his commoditie and profite, not of the word, as though himselfe were the God to be serued, and lust had the soueraignitie and command of his heart, and not the Lord: such haue not the feare of God. But if one delight to conferre of Gods Law, and take his greatest comfort in speaking, thinking, and practising of his Commandements; such a one may conclude with himselfe assuredly, that he hath that feare of God in his heart, which will bring him to euerlasting life.

Psal. 112. 1. Psal. 128.

Hence then, the best man in this world may learne to confesse his weakenesse, and to acknowledge his wants and defects in this behalfe: for that so much feare of men, death, pouertie, and disgrace, shewes a great want of the feare of God. This trembling at mens threatnings so much, and at Gods threatnings so little, that is in all men by nature; the great feare of losing earthly things, and the little feare of losing heauenly things; the much delight we haue in matters of this world, and the little delight in the Law of God, testifieth to our faces, and shewes plainly that we haue but a very little sparke of the feare of God.

These wants we must see, and confesse, and runne vnto Iesus Christ, that made a perfect and absolute satisfaction, that he might supply our imperfections; and then of his fulnesse we shall haue enough to fulfill that wherein our selues come short.

To trust in God.

The next and last dutie, required in this first Commandement, is to trust in God with all our hearts, to put our full confidence in him, and relie wholly vpon him, and him alone. This is commanded, *Prouerbs. 3. 5. Trust in God with all thine heart, and leane not to thine owne wisedome.* Though thine owne reason

reason tell thee, Now, that I haue great prosperitie and the world at will, I shall be safe: yet trust not to that, but make God thine onely stay. So *Ieremie* 17. *Blessed is that man that trusts in God, and maketh him his stay: For he shall be like the tree planted by the waters side, and shall not cease from yeelding fruit.* He shewes that he that trusts in God, shall be blessed of God, and shall be still in a flourishing estate: what euer heate, that is, stirres, and alterations, and changes other men feele, he shall continue well, and be alway fruitfull. And indeed this is a singular happinesse of a Christian, to be fruitfull in good works; and this is a grieuous miserie, to be barren and vnfruitfull. For this vnfruitfulnesse proueth that men withdraw their hearts from God, and draw the curse of God vpon themselues: but so long as one trusteth in God, he shall haue a continuall Spring, there shall be no Winter, nor fall of the leafe vnto him. Faith maketh a perpetuall Spring-time. For so saith the Prophet, *That his leafe shall be euer greene.* So further he saith *Psal.* 37. 4. *&c. Trust in God, and he shall giue thee thine hearts desire.* He that would haue what he can wish or desire, let him trust in God: for this entituleth him to all Gods Promises, yea, it giueth him interest in God himselfe, and hauing him he can want nothing.

The way whereby we should come to this trust in God, is, to meditate of his power and goodnesse; to know that he is able to helpe vs, though we haue all the world against vs, and contrariwise, that vnlesse God do helpe vs, all the world, and all the helpes in the world, shall be no furtherance to vs. The first meanes, to attaine to a sure trust in God.

Then also to consider his exceeding great and precious promises, made to all them that put their trust and confidence in him: also to call to mind the happie successe which Gods people haue alwayes found in all dangers and distresses, when they haue wholly cast themselues vppon him: and likewise what snares & woes they haue beene cast into, when they haue set and stayed their hearts vpon lying vanities, and not fully rested vpon God. These meditations often stirring, and nourished in our hearts, will bring vs at length to leane to him, and build onely vpon him, who is our all-sufficient helpe and stay, and vnremoueable foundation.

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Vse 1. Psal. 37.

The vse of this, is to teach vs, to labour to get confidence and trust in God, that so we may haue our hearts desire, and may alway flourish; that though heate come, though temptations and calamities befall vs, and all things seeme to be tossed vpside downe, yet so long as we can trust in God, and waite for his mercie, we be in safetie. For so God hath said *Psal. 125. They that trust in the Lord, shalbe as mount Sion, that cannot be removed, but abideth for euer. As the mountaines are round about Ierusalem, so the Lord is round about his people: from henceforth euen for euer.* And speaking further in the same Psalme of such as stay not their hearts and hopes on God, *that they turne aside after their crooked wayes, and the Lord will leade them forth with the workers of iniquitie.* It is euident then that as vnbeleefe filleth the heart full of restlesse and miserable feares, and casteth vs into a raging sea of sinnes and sorowes: so trust and confidence in God, pacifieth, comforteth, & strengtheneth the soule, and keepeth vs alwayes safe and sure vnder his defence and protection, so as in the middest of troubles and dangers, we shalbe able to say with the Prophet, *Psal. 46. 1. God is our refuge and strength, a very present helpe in trouble. Therefore will we not feare, though the earth be remooued: and though the mountaines be caried into the midst of the sea.* So much be spoken of the manifold mischiefes that vnbeleefe brings vpon men, and of the great happinesse which all they shall inherite, which haue their hearts possessed with confidence and trust in God: it is now profitable for vs, to set downe some marks and notes of our trust and affiance in God.

Notes of true confidence.

The first is, to vse all good meanes faithfully to serue Gods prouidence. No man is more diligent in putting all good meanes in practise, then he that hath a most constant and firme faith in God, as we see in *Iacob*; he had a promise, that he should preuaile with men, sith he had preuailed with God; and should not now be called *Iacob* any more, one that takes man by the heele, but he shall be called *Israel*, one that so wrastleth with God, that he preuaileth with him. When *Iacob* receiued this promise, and did fully trust in God for his deliuerance, yet he was not slacke in vsing any meanes that might pacifie *Esau*. Nay, who could haue vsed more wise and good

Gen. 32.

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meanes then he did? but still honest meanes. For forthwith he sends him presents to assuage his wrath, and sends them not all together, but sets a distance betwixt one and the other: that so this pause might make him to digest them the better, and his wrath might by little and little go out: otherwise the flame might haue bene so great, that it would haue made him deuoure and consume all, if they had come to him all at once. And further he commandeth them all, to do obeysance, and call him my Lord *Esau* in great wisedome and discretion: for, giue a couetous man wealth enough, and an ambitious man honour enough, and you may leade him whither you will.

Likewise *Paul*, when God had promised to bestow vpon him all that were in the ship, he would not neglect the meanes: for when the Mariners would craftily haue gotten themselues away in the boate, he suffered it not, but tels them, that if they went away, they should be all drowned, as they should indeed. For as God had appointed to saue all, so he had appointed to saue them all together, and by their staying together, one to helpe another. So for our feeding, he that would say, he trusts that God would feed him, yet would not stirre his hand to put meate into his mouth, all men would say that he counterfeited: for he that trusteth that God will feed him, will eate that meate which God hath appointed for his nourishment. So that man which hopeth for a croppe, will not sit at home and be idle; but he that trusteth that God will giue him a good harueft, will be diligent in seede-time, and performe other points of good husbandrie; and he that vseth this in conscience to God, sheweth, that he doth trust in God. So for the soule: if you say, I trust God will giue me euerlasting life, then you will pray, then you will heare the word, then you will meditate vpon the word, and receiue the Sacraments: otherwise if you will persecute the Ministers of God, and be troublesome to those that teach you, and be careleffe of all Gods ordinances, these words be but wind, you do not trust that God will saue your soule, what euer brags you make. And in truth, though there be many amongst vs, that say, they hope to be saued as well as the proudest (as they that be proud, alway think other as proud as themselues) yet they do but

Act. 27. 31.

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deceiue their owne hearts, they haue no faith in God for their saluation: for if they had, they would hearken, conferre, and learne, and keepe themselues vnspotted of this wicked world, and do other things which God hath appointed as meanes for our saluation: and hath no more promised to saue any without them, then that one should liue without meate.

2. A second note of this true confidence, is, Not to be discouraged when we want the meanes. As when we haue them we will not trust in them, so when we want them we will not be dismaied, if we put our confidence in God; for the heart is neuer dismaied till the hope be gone: and if God be our hope, then so long as he remaines, our comfort remaines, as we see in *Dauid*, 1. *Sam.* 30. when he was spoiled, all at once, of his house, goods, wife, children, by his enemies; and his owne company were also readie to depriue him of his life, and to stone him to death, euen then he comforted, and encouraged himselfe in the Lord his God. All his present losses and dangers, did not so much dismay him, as his firme confidence in God did hearten and strengthen him. But this is the miserable corruption of our nature, that if all these outward things be gone, then we sit downe discontented and discouraged, and thinke that our case is desperate and we vndone: but if riches and outward matters flow in, and we haue the world at will, then as the rich man in the Gospell, we say, though not in word, yet indeed, *Soule, take thine ease, thou hast store laid vp for many yeares.* And why would he giue his soule allowance to take it ease? Not because his heart was full of Gods promises, for that had bene a good reason, and matter of sound reioycing; but because his barnes were full of corne: and this was to withdraw his heart from God. For whosoeuer placeth his fastie in his wealth, makes an Idoll of his wealth, and sets it vp in the roome of God.

Iob. 31. 24. Therefore *Iob* prooueth by this, that he did trust in God, for he did not reioyce in his goods; he was not glad that he had much gold, and many cattell, and grounds, for he knew that God did not loue him one iot the better for that; and all his wealth could not keepe one crosse from him, or prolong

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his life one minute of an houre, and therefore he did not much reioyce to seee these things come in by heapes: and so when all was gone, he had soone made his accounts; *God hath giuen, God hath taken, blessed be the name of the Lord.* When I had them, I was not the better, I did not trust in them; and therefore now they are gone, I am not much vexed: it was no part of my happinesse to haue them, neither is it any part of my miserie, that I haue so suddenly lost them. But this our discouragement and murmuring, when we want the meanes, shewes that we trust not in God, but in them: for if we liue at Gods finding, who must prouide for vs but he? *No mans life consisteth in riches*, saith Christ. If God be our Father, and vndertake to maintaine vs, why are we not content with his promises? What though he keepeth things in his owne hands? it is because we know not how to vse them. But this is the matter, we would be our owne Gods, (as it were) and liue at our owne finding. And in this case we be farre more foolish then our children: for they do not trouble themselues to thinke, How shall I bring the yeare about? how shall I get prouision for the next yeare? or, what if ill weather come? &c. But they are merry, and cheerefull, and trouble not themselues with distrustfull and needlesse cares, but make account that their parents will see them prouided for, and not suffer them to want any needfull thing: and therefore when they need, they go to them with hope, and haue successe accordingly. Ieb.1.21. Luk.12.15.

Should we not do so to God? if we did in truth (as we say we do) account him to be our Father, and trust in him, ought not we to giue so much credit to him, as our children do to vs? Why should we not thinke our selues sufficiently prouided for if we haue his promise? If we could indeed come to make him our trust, we should vnloade our hearts of much discontentment, and disquietnesse: and this would cause vs to liue farre more chearefully then now (by reason of our vnbeliefe and distrust) we do, or can do.

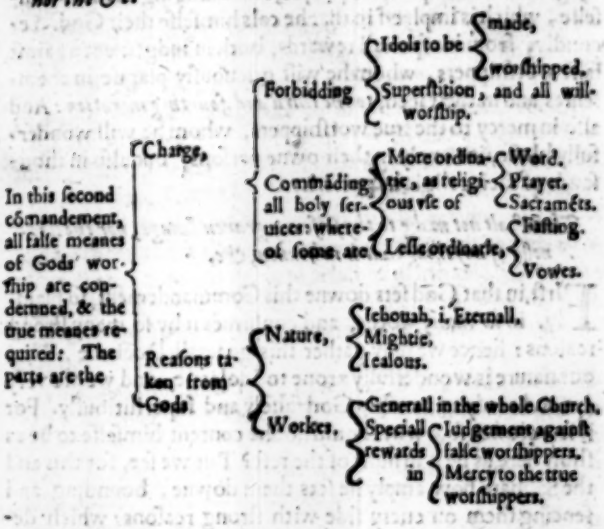
The last signe, to know whether we trust in God or not, is, to examine whether we seeke his loue and fauour: for that which any man maketh his trust, that he doth most labour to ob- 3.

obtaine. What doth any man speake of most in the day? and thinke vpon most in the night? and seeke after most in all his life? If it be lucre, then he trusts in lucre. So, that man that seeketh his happinesse and placeth his felicitie onely in pleasure, he will most seeke and striue to get his pleasure, and is most vexed if it be taken from him. But he that trusteth in God, will labour most to get the loue and fauour of God, because he knoweth he can haue nothing from himselfe, or any other, but onely from God. As in the 62. Psalme and the 11. and 12. verses, he setteth downe reasons why we must not trust in man, nor in riches, not in any outward thing: for *Power belongs vnto God*, and mercy belongs vnto God, and he will reward euery man, not according to his wealth, or friends, but according to his workes. All the men in the world, and all the riches in the world, haue no power to helpe vs, vnlesse God put it in them; for all power is his owne. And so for mercy, there is no compassion of any man or Angell, which they haue not from God; whatsoeuer kindnesse they shew vs, we must confesse that it cometh originally from him. Since then all power is reached from Gods hand, and all mercy is deriued from him, that nothing either can helpe vs, or if it could, yet would helpe vs, but so farre as he puts both the power and will vnto it; therefore they that beleeue this, cannot but seeke Gods fauour: for then they are assured that nothing can be able to hurt them. Yea God can make all things (so farre as is profitable) willing and readie to do them good.

The

The second Commandement.

Exod. 20. 4. *Thou shalt not make to thy selfe any grauen Image, nor the &c.*



IN all which words is shewed, by what meanes we must worship God: namely, not after the inuentions of flesh and bloud, but according to the direction of his holy word. And here is set downe a prohibition, forbidding vs to make any Image to represent God, or to helpe vs in his worship, or to haue any superstitious or wil-worship, thereby to please him the better, The reasons ratifying the prohibition, are drawne part-

Images forbidden either of God, or to helpe vs in his worship.

ly from the nature of God, that he is *Iehouah*: Firſt, one and the ſame for euer in all his attributes and actions; and a *ſtrong God*, (for ſo the next word ſignifies in the originall) and therefore perfectly able to ſaue and deſtroy; and a *iealous* God, leuing chaſtitie in his Spouſe with a moſt feruent loue, and abhorring ſpirituall whoredomes with moſt extreame hatred. Partly from his workes, firſt generall to the whole Church, as taking them for his peculiar people, and marrying them to himſelfe, which is implyed in that he cals himſelfe their God. Secondly, from his ſpeciall rewards, both in iudgement againſt falſe worſhippers, whom he will grieuouſly plague in themſelues, and in their ſeed, *to the third and fourth generation*: And alſo in mercy to the true worſhippers, whom he will wonderfully bleſſe, not onely in their owne perſons, but alſo in thouſands of their religious poſterity.

Thou ſhalt not make to thy ſelfe any grauen Image, nor the likeneſſe of any thing that is in heauen, &c.

Doctrine. Mans nature is prone to idolatrie and ſuperſtition.

FIrſt, in that God ſets downe this Commandement, ſo plainly, in ſo many words, and confirmes it by ſo many ſtrong reaſons: hence we may gather this generall Doctrine, That our nature is wonderfully prone to Idolatrie, and we are very apt and ready to worſhip God falſely and ſuperſtitiouſly. For if it were not ſo, why ſhould not he content himſelfe to be as ſhort here as he is in moſt of the reſt? But we ſee, for this and the Sabbath how amply he ſets them downe, bounding and fencing them on euery ſide with ſtrong reaſons: which declares that he knowes vs very willing, vpon the leaſt occaſion, to breake out from keeping of them. As we may marke: firſt he ſaith, *Thou ſhalt make to thy ſelfe no Image*. None? might ſome carnall man ſay. Indeed we will make no Image of any earthly thing, for that is too baſe to repreſent God: but for heauenly things, they be more excellent. Therefore to preuent this, God ſhutteth out all excuſes, and ſaith, that no man muſt make the image of any thing, *in Heauen, or Earth, or Sea*, or in any place whereſoeuer. But yet fleſh and bloud would ſhift and ſay, Indeed it is true, we muſt make no reſemblance, or Image, or peece of an Image, or any thing to that intent to giue a-

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ny diuine worſhip to it, and honour it as God: but we honour them with an inferiour worſhip, reſeruing the chiefe and higheſt to God himſelfe. Nay, ſaith God, *Thou ſhalt not bow downe to them, nor worſhip them.* Neither giue them the greateſt honour, nor the leaſt honour, nor any honour at all. So that God meets with euery obiection, that our fleſh might haue no pretence of breaking this Commandement left vnto it.

Then the grieuous threatning that God vſeth to terrifie men from it, ſhewes that they are readie and willing to be drawne vnto it, and that there is a ſtrange proneneſſe and inclination in euery mans nature to this ſinne of falſe worſhip. So, *Deutero.* 7. 25. 26, God labours with the people of Iſrael there, that when in the land of Canaan, they met with Idols, couered with gold and ſiluer, they ſhould not couet one parcell of the plate, or meddle with it: for if they did, it would inſnare them, and make them remember the Idoll, and from remembring, fall to liking, and at laſt to worſhip it. Therefore it is an abomination to God, and he that will keepe a peece of gold of the Image, it is the next way to make him a worſhipper of the Idoll.

This appeareth alſo by the examples of the children of Iſrael, which were the Church of God, and the ſeede of *Abraham*: for all the world beſide were heatheniſh, and the whole earth was ouerflowen with the ſea of Idolatrie. But theſe Iſraelites were but a while among the Egyptians, and we ſee how ſoone they were infected with their diſeaſe: But when God had puld them out of that hell of the world which was ſo ſtuffed with all ſuch abhomination, and brought them into the wildemeſſe, where they were alone, and no people elſe to prouoke them to it: yet, when *Moſes* that reſtrained them, was away but fortie dayes, they tooke libertie; and the luſt that had bene ſmothered by his preſence, now burſt forth in his abſence, and they gaue themſelues and their beſt Iewels to the erecting of an Idolatrous Calfe. And after, when God had brought them into the land of Promiſe, and they had bene there a while, they could no ſooner haue any little time of eaſe and proſperitie, but preſently they ranne a madding

after the Idols of the land: so that God was faine, almost continually, to keepe them vnder with affliction and trouble. And after when *Dauid* and *Salomon* had reigned many yeares, and most faithfully established the pure worship of God; it might haue bene thought, that in that space, all reliques and remembrance of Idolatrie had bene quite banished and swept away, so that no man should euer haue perswaded them to that course againe. But no sooner had *Ieroboam* departed from the house of *Dauid*, and set vp the two Calues, but without any stay, the whole ten tribes, generally, became worshippers of Calues: so that these infectious Idols, which he set vp, did them more harme, then all the good examples and instructions, that were in the dayes of *Salomon* and *Dauid*, could do them good. And when *Rehoboam* had a little ease, he began to set vp Idolatrie, and the people readily yeelded vnto him, so that both *Israel* and *Iudah* were quickly ouerrunne and polluted with that false worship. And after, when *Hezekiah* came and stood for the seruice of God, and so neare as he could, swept out all monuments of Idolatrie from *Iudah*: yet shortly after, when *Manasses* came vp, the people were turned the wrong way againe, and more mad then euer before; for then he would kill all that would hold vp their heads for Gods true worship, and not yeeld to his inuentions: so that he filled Ierusalem with innocent bloud, from corner to corner. 2. King. 21. 16

The like might we see among our selues in Poperie, no wall, or window, or house or Church, which was not full of Images: for when God withdrew the light of his word and Spirit awhile, all was ouerwhelmed with Idolatrie, so prone is our nature to this spirituall whoredome.

Vse 1. To auoid all meanes that may entice vs to Idolatrie. Nehe. 13. 26.

The vse of this is, to teach vs to auoyd all meanes and occasions, that may draw vs to this haynous sinne. In which thing, when *Salomon* was not very circumspect, but would marrie with superstitious wiues, how quickly was he ouertaken with their superstition? Wherefore, if we haue any care of our selues, and conscience to keepe our selues from Idolatrie, let vs beware of the companie of Idolatrous persons, and reading their bookes, or fastning our eyes vpon their idols. For as the wife

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that wanders from her husbands house, and is an ordinarie companion with wicked adulterers, is in continuall danger to be enfiamed and polluted by their cursed allurements: so it is impossible, that one should conuerse with Idolaters, and not receiue some taint of their superstition. For as an Adulterer will first striue to draw the wiues minde from her husband, by accusing his gouernment and dealings, as hard and vniust; and afterwards endeuour to entice her to his lure: so it is with these spirituall Adulterers: First, they will do what they can, to bring vs to dislike Gods seruice, and his Ministers and Ministerie: (as indeede our loue to Christ, and his Word and Ministers is not so hot, for the most part, but that a few clamourous and false accusations, will quickly coole it) and then, hauing withdrawne vs from the true worship of God, we are easily caught and perswaded to any thing: so that no opinion can be so phantasticall, and hereticall, but if the Author of it, can bring vs out of liking with Gods seruice, and his Ministers, we shall be ready enough to embrace and follow it.

Therefore since our nature is so prone and inclinable to this sinne, we must not thrust our selues into the companie or place of Idolaters, lest that which hath poysoned and infected others, may corrupt and infect vs also.

Further, this confuteth the rash boldnesse of many, that *Vse 2.* (nothing considering their owne nature, nor the contagion and poyson of Idolatrie) dare say, that none shall be able to peruert, or make them worse. Indeed many men say to their shame, that none shall make them worse. For howsoeuer it cannot be, but some addition will be made to their sinne, yet they be so bad alreadie, that they can hardly become much worse by any companie: yet many such there be, so bold that they thinke it a childish thing, to feare lest they should be allured to Idolatrie or superstition. What, say they, should I be so simple, as to bow to an Image, or looke for any good from a stocke or a stone? But what say they of *Salomon*, was he a foole? did he want wit? Nay he was filled full of wisedome, and was beloued of God; yet when he would be familiar with Idolaters, he could not keepe himselfe, but

he was ouertaken with Idolatrie. So in 106. *Psalme*, from 35. to 39. verse, he sheweth the cause, progresse, and reward of Idolatrie in the Iewes: They mingled themselues with Idolaters. What came of that? Then they learned their manners. And what then? That was their ruine. There he declareth, that they did not roote out Idolaters, as God commanded them, but would grow in acquaintance with them, and by that meanes followed their wayes, and manner of seruing God, till at length they became so zealous and so hot, as that they would offer their owne children to the Idols. Therefore this is not courage, in them that will not feare to go into the house of Idols, to looke on them and gaze on their ornaments. They are not afraid to see and heare Masse, and such like things. Indeed a vagrant and a runnagate, that hath nothing to lose, cares not whither he goes: it is all one to him, to go by night or by day, to go in the most theeuish places, as in the safest: not because he hath more courage and strength, but because he that hath nothing, can lose nothing: So these vagrants and runnagates in Religion, that haue no pietie or feare of God, care not where they come, or what temptations they cast themselues vpon. But he that knowes his owne frailtie, and his nature what it is, and hath any thing to lose or keepe, will take heede into what places and companie he resorts, lest he take hurt and infection by them. For men must not thinke, that Ministers, and other faithfull professors haue the least strength and courage, of any other, or are the most dastardly and weake men, because they will not willingly come into ill company, and among ill persons, and heare ill words: but therefore it is, because they know the curse of God to be on those that do so, and feare their owne weakenesse and frailtie; and in this regard, as euery one hath more vertue and goodnesse, so he will with so much more care take heede of euery thing that may hurt or infect him. So much for the generall, in that he doth by so many words and arguments enlarge this Commandement.

Exod.

Exod. 20.5. *Thou shalt not make to thy selfe any grauen Image, &c. Thou shalt not bow downe to them, or worship them.*

IN that God forbiddeth first the making, then the worshipping of Idols, we learne this doctrine, that he that would auoide Idolatrie, must auoide Idols: as in the corporall marriage, they that would auoide Adulterie, must auoide Adulterers. Therefore the holy Ghost himselfe saith, 1. *Iohn* 5. *Babes beware of Idols*: meeting with a secret obiection, that might be made: Indeede I hate Idolatrie, but yet to haue Images to put me in minde of God, that I trust is no such perill. Yea, it is; for he saith: beware of Idols: if you will be freed from idolatrie, put away all allurements, and inducements to it. And how dangerous and pestilent a thing the very Idoll it selfe is, and how quickly the beholding of it, will set the heart on fire with Idolatrie, the example of *Amaziah* will sufficiently shew vnto vs: who, though he was a man that in the beginning of his reigne, did that which was vpright in the sight of God, and shewed himselfe a good and valiant Prince, yet when he hauing put the Edomites to flight, (so that they were constrained to leaue their gods and flie for their liues) when he, I say, would fixe his eyes on those Idols, he was presently caught, euen by the very looking vpon them; though it seemed this might haue bene enough to keepe him backe from worshipping them, because he had euen then experience of their weakenesse, in that they could not helpe the Edomites (which serued them before) out of his hands, as after the Prophet telleth him. For as the looking vpon an harlot will infect one with bodily vncleannesse, so also the looking vpon an Idoll will pollute an ignorant and blind heart with idolatrie, and bring it to confusion. Therefore *Dauid* tooke another course, for hauing the Philistines in chase, and pursuing them so hotly, that they were driuen to leaue their gods behind them, he presently caused them to be burned. Otherwise those Idols might haue proued more hurtfull to their soules, then the weapons of the Philistines to their bodies.

We must auoid Idols if we will auoid Idolatrie. *Doctrine.*

2. Chro. 25. 14

1. Chro. 14. 12

But yet against this doctrine is obiected, that Images be

lay mens bookes, and serue to put vs in mind of God. But this obiection God himselfe hath answered long ago, shewing what an Idoll will put one in mind of, and what an Image will teach. For so it is in *Hab.* 2. 18. *What profiteth the Image? the maker thereof hath made it an Image, and a teacher of lies.* Where the Prophet telleth vs, that Images be teachers, and as they call them, lay-mens bookes: but what be their lessons that they teach? Euen lies. And what get the Schollers of these teachers? Euen the curse of God. For so he saith, *Woe vnto him that saith vnto the wood, arise, and to the dumbe stone, it shall teach thee.* Yea, but (some say) no man will be so fooliſh, as to say to the stone, Arise. But indeed they do say so: for in that they kneele downe to them, and knocke their breasts before them, and creepe vnto them: all this implyeth, that they hope to speede the better for that wood or stone, and by that meanes to get themselues some good: and this is all one, as if they should say, Awake, arise, and helpe. We would count him a fooliſh person, that would say, I will go to yonder stone, and speake to it, and intreate it, that at my request, it would take some paines to do me good: but now whosoeuer goes to it, kneeles before it, kisseth it, offers a candle vnto it, or any such like, is euen as absurd. For in so doing, he shewes that he thinkes that stone hath vertue annexed vnto it, and hath some power to blesse him and stand him in stead, therefore God giues him his wages for his worke, and faith: he is accursed.

But how vnfit Schoole-maisters Idols are to teach any lesson in Gods seruice, and how vnable to put vs in minde of God, the Prophet *Dauid* declareth, when he sheweth, that they be so farre from resembling the Maiestie of God, as that they be altogether vnlike to him, and farre inferiour to a base man. For *Psalme* 135. verse 15. he saith, *The Idols of the heathen are siluer and gold, euen the worke of mens hands.* They be but the worke of man at the most: and therefore, inferiour, and lesse then men: for alwayes, the worke is inferiour to the maker of it, whereas a teacher should be superior to the learner. Then he describes them with a description farre vnmeet for that which should resemble God, and

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put vs in minde of him: (saith he) *They haue eyes and see not, eares and heare not, hands and handle not, &c.* and so (saith he) *are all those that make them, and trust in them*: that is, hope by their meanes, to fare the better: that thinke, by kissing, knocking, and kneeling, &c. vnto them, do get any benefit, Idolaters, and Idoll makers, haue eyes and see not, eares and heare not, mouthes and speake not; they haue no vse of soule or bodie: for, if they had, they would neuer be so base minded as to hope for any good from stockes and stones, or looke to be helped by them. And these be the Schollers, that these Schoole-maisters, and these bookes do make: they grow at length, to be as blockish and foolish as the blockes and stones that they worship.

But here may arise a further obiection. Did not *Salomon* make Cherubins in the Temple, and did not *Moses* make the brasen Serpent? Why then should Idols and Images be so odious vnto vs? To this we may answer, that God forbiddeth to make an Image to our selues: now *Salomon* did not make the Cherubins to himselfe, but to God, because he had a Commandement and warrant from God so to do. So, for the brasen Serpent; *Moses* made it not of his owne mind, but by the direction of God; so that it was no more an inuention of man, then the Scriptures and Sacraments are: for he was taught by the Lord how to make it, what forme, in what place, and to what vse. So, for the Cherubins, they were appointed of God, for speciall vse of instruction and comfort. But this maketh nothing for Idols, to worship God by them. For, because *Salomon* made an Image at Gods appointment, may we therefore make one at our owne pleasure? And if *Moses* set vp a brasen Serpent by Gods direction, may we do the like, by the direction of flesh and bloud? That followeth not. But for that very Serpent that God had commanded to be set vp, when men would looke vpon it with too great a reuerence, and had it in too great request, and honour, *Hezechiah* pulled it downe, and defaced it: and this is written as a thing of commendation in him. We must make no Image to our selues therefore; but if GOD bid vs, then we must, for then we make them to God:

We may not make Images to our selues.

2 King. 18.4.

God: and then if God say, Who required these things at your hands? we may answer with comfort, Thou diddest, O Lord.

Now as the Doctrine is true in generall, all Idols must be auoided and taken heed of; so they are most dangerous and damnable, and most to be abhorred, which are in greatest credit and estimation. As namely, first, such as are made to represent any of the three persons in Trinitie, the Father, the Sonne, and holy Ghost: and these, whatsoeuer pretence and purpose man hath in setting them vp, are simply euill. Therefore *Deuteron.* 4. 12. *Moses* tels the people, that when God came purposely to manifest his power most euidently and gloriously vnto them, and to speake in their eares, yet he shewed no Image or resemblance of himselfe, but they heard onely a voyce; for which cause he warneth them, that they should not in any case go about to make any Image, whereby to represent God vnto themselues. So the Prophet *Esay* Chap. 40. verse 18. *Whereunto will ye liken me? what similitude will ye make of me?* There he shewes that the cause of making Images to resemble God, is, for that men do not conceiue of him, and his greatnesse, so as they should. For if heauen and earth, and all things therein be compared to him, they are not Isaiah 40. 17. Dan. 4. 32. onely nothing, but euen lesse then nothing: and therefore what thing can they find meete to set forth his Maiesty? What comparison is there betwixt a spirituall substance, and a bodily? betwixt an infinite thing, and that which is finite? betwixt him that containes all things in himselfe, and that which is lighter then vanitie it selfe.

Therefore it is a most blasphemous debasing of his Maiestie, to go about any such resemblance, and is so farre from lifting vp our hearts vnto him, that it draweth our hearts downe from him, making vs conceiue carnally of him, as of those things which we see with our naturall eyes. If we should see a man bow downe to snakes and toades, and the most contemptible creatures, affirming that he yeelded them this worship, in honour and reuerence to his Prince, beccause these did resemble him, were he not to be condemned of great abuse and dishonour to his Prince? For these base

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and vile things are no way fit to put vs in minde of our honourable Soueraigne. What? can you finde no better thing whereby to represent your Prince, then a toade? Now there is a thousand times more agreement betwixt the mightiest man, and a toade, then is betwixt God and the most glorious Idoll. For a toade is a creature of God, as well as the greatest Potentate: but an Idoll is the workemanship of mans fingers, and an inuention of the diuell. A toade hath life and sense, wherein it somethig resembleth a man. But to set God out by an Idoll: him, that is life it selfe, and giueth life, sense and motion to all, by that which is voide of all life, sense and motion: him, that is infinite in wisedome and power, by the workemanship of a weake and foolish man; what a shamefull, and horrible impietie is this against his heauenly Maiestie? But here some obiect, that indeede God the Father, and the holy Ghost be meerely spirits, and cannot be represented by any thing: but what say you of God the Sonne? He tooke vpon him the nature of Man, may not one make an Image of him? But can we make an Image of Christ, vnlesse we leaue out the chiefe part of him, which is his diuinitie? For it is the Godhead vnited to the manhood, that makes him to be Christ. What were that then, but to separate those things, which God hath ioyned vnseparably together? which is accursed. And in so doing, what difference do we make betwixt Christ and the Theefe that hung on the Crosse with him? Therefore this is an absurd and wretched resemblance. Act. 17. 18.

But if we would see an Image of Christ, looke vpon poore Christians, that walke vp and downe amongst vs; for they be flesh of his flesh, and bone of his bone: and in them is a liuely resemblance of him, and they haue a body and a reasonable soule, as he hath, and the graces of his Spirit in them. But for the Idoll, he that will say, he can be better put in minde of Christ by gazing on a Picture painted on the wall, or an Image hanged vp in some place, then by looking on poore Christians, for whom he shed his bloud, and in whom he dwels continually by his Spirit; he shewes himselfe to be as blind and ignorant as his Idoll. Sith then Christ is both God and man, and the maine thing that makes him Christ, is his God- Christians do most fitly resemble Christ. Ephes. 5. 30.

Godhead, let vs know that it is a wicked thing to make an Image of Christ, seeing that we can no way resemble that which chiefly makes him Christ. But would we see Christ crucified before our eyes, and withall be made partakers of the merit and efficacie of his death and passion? Looke vpon him in the ministerie of the Word and Sacraments, and there we shall not onely behold him, but also enioy a blessed communion with him.

Galat. 3. 8.

The Masse an Idoll.

A second Idoll of this kinde, so highly esteemed, is the Masse; wherein men seeke not a representation of God, but a transubstantiation of him, and vndertake to turne the corruptible creature, not into the image (as the Apostle chargeth the Gentiles, *Rom.* 1.) but euen into the nature and substance of the incorruptible God.

Popish Crosses are Idols.

A third Idoll of this sort, is the Popish crosse: vnto which diuine worship by the Papists is ascribed, and from which wonderfull holinesse and perfection is expected, and by which, themselues and all their seruices are (as they thinke) sanctified. As, in the Lords Supper, the Bread is stamped with the signe of the Crosse, and both Bread and Wine are crossed by the hands of the Priest: So likewise in Baptisme, such confidence and trust was put in it, that they thought their children were not sufficiently baptised, vnlesse they were also crossed.

Thou shalt not bow downe to them, nor worship them.

Gods seruice may not be communicated to any other.

IN that God forbids to bow downe to Images, or worship them, we learne, that the Lord will haue none of his seruices communicated to any other. It is a speciall prerogatiue annexed to his diuine name, and nature, to be serued alone. And as none can be matched with him in his works: so none may be partaker with him in his worship, *Esay* 42. 2. *I am the Lord, this is my name, and my glory will I not giue to another, neither my praise to grauen Images*. If his Saints, and Angels, and best seruants, might haue no portion of his honor, much lesse will he endure it to be yeelded to his vtter enemies, euen to Idols and Diuels, 1. *Corinth.* Chap. 10. verse 20. Now the seruices

2. Chro. 11. 15

seruices which are denyed vnto them, are these; First, prayer: according as the Prophet saith, in the 44. Psalme 22. verse, *If we haue forgotten the name of our God, and holden vp our hands to a strange god, shall not God search this out? &c.* Where the man of God shewes plainly, that none lift vp their hands, that is, make any prayers to a strange god, vntill first they haue cast off all regard of the true God. And as they, by their remembrance of their Idols, grow vtterly to forget God: so it is certaine, that notwithstanding all their shifts and windings, God will search, find out, and plague them.

But our Aduersaries will obiect, that they do not call on strange gods, but they pray vnto Saints and Angels to solicite their cause to the true God. But herein they rob Christ of his glorie, whose office it is, to be the onely Mediatour. For to him alone pertaineth the worke of intercession, which hath performed the worke of redemption; according as it is written 1. *Ioh.* Chap. 2. verse 1. *If any man sinne, we haue an Aduocate with the Father, Iesus Christ the Iust: and he is the reconciliation for our sinnes, and for the sinnes of the whole world.* Where the Apostle sheweth, that he is fit to pleade, and intreate for vs, who hath made a perfect satisfaction in our behalfe: agreeable to the saying in *Rom.* Chap. 8. verse 34. *It is Christ which is dead, or rather, which is risen againe, which is also at the right hand of God, and maketh intercession for vs.* Therefore they that seeke any other Aduocate, besides Christ, shew euidently, that they beleeue that Christ either wants power, and so needes these helpes: or else, that he wants loue to his Church in earth, and therefore had neede to be perswaded to his duty, by the Saints in heauen. But since he beareth such an infinite loue vnto his people, as maketh him of all others, most readie to heare and helpe; and also hath all sufficiencie in himselfe, perfectly to saue all those that come vnto him, then they grieuously sinne, who leaue this fountaine of liuing waters, and do seeke such cisternes as can yeeld no water. And as they do greatly derogate from Christ herein, so they do in truth most impiously, make gods of the Saints, whom they call vpon, because inuocation is a seruice onely belonging vnto God, *Rom.* Chap. 10. verse 14. we must call vpon none, but him, in whom we beleeue.

Christ the onely mediator.

Heb. 7. 19. 18.

Ierem. 2. 13.

We must pray to God onely, and why.

beleeue. Now we must beleeue onely in God, therefore we must pray to none, but to him alone.

Also, when we do pray to any, we professe, that we beleeue, he is able to heare all that do call vpon him, in all places, at the same time; and therefore it is necessary that he must be present in all places at once, and so consequently be a God.

Lastly, he that is prayed vnto, must know and search the hearts of those who crie vnto him: otherwise hypocrites might speed as well, or better, many times, then Christians, for they can giue as good words, and make as good shewes outwardly as others. But God onely knoweth the heart, 2. *Chronicles* 6.30. Therefore to pray vnto Saints and Angels, is (in truth) to ascribe a diuine nature vnto them, and to make gods of them.

To sweare by God onely.

Secondly, God will haue vs to sweare by none but himselfe alone, *Ierem.*5.7. *How shall I spare thee for this? thy children haue forsaken me, and sworne by them that are no gods.* Howsoeuer these are esteemed small sinnes, to sweare by the Masse, Roode, or such like, yet the Prophet chargeth vpon them, that such swearers are forsakers of God; and withall threatneth against them, that howeuer they escape the hands of men, yet God will not spare them, but be auenged on them. And iust cause there is, why they should be so reputed, and proceeded against. For in swearing by Idols, we ascribe vnto them, knowledge to search into secrets, and finde out the hidden truth and falshood; iustice to cleare the innocent, and condemne the guiltie; power to reward the righteous, and to punish the wicked according to their owne wickednesse.

Vnlawfull to dedicate set-days to Saints

Thirdly, to dedicate set-dayes and times to the honour of them, either by feasting, or fasting. As *Hosea* Chap. 2. verse 13. *I will visite vpon her the dayes of* Baalim, *wherein she burnt incense to them, and she decked her selfe with her eare-rings and iewels.* But it might be asked, what great fault was in all this? It is answered in the next words; They haue followed their louers, and haue forgotten me, saith the Lord. And common experience prooueth, that all they which stand

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moſt for ſuperſtitious Holie-dayes, are the greateſt prophaners of the Lords Sabbath, and contemners of his Word. The ſpeciall worſhip which was yeelded vnto the golden Calfe in the wilderneſſe, was the celebration of the Feſtiuall day: as the Apoſtle ſaith, *The people ſate downe to eate and drinke, and roſe vp to play.* And this is reckoned as one of the moſt grieuous ſinnes of *Ieroboham*, that he had forged out of his owne heart, a ſolemne feaſt to the Calues, 1. King. 12.32.33. 1.Cor.10.7. Exod.32.6.

Seeing then the worſhipping of Images is the worſhipping of diuels, as is ſaid, *Pſal.* 106.36.37. *They ſerued their Idols, which were their ruine: yea they offered their ſonnes and their daughters vnto diuels.* (For he that doth Gods worke, he worſhips God; and he that doth the diuels worke, he worſhips the diuell.) And ſeeing all Idols be condemned in Gods ſeruice, becauſe they haue no warrant from God, and he hath not appointed any ſignification of them, or inſtruction to be giuen by them: this ſerues for the reproofe of all thoſe that haue bowed downe vnto them, kiſſed them, or vſed any homage vnto them. For in *Eſay* 66.3. he ſets downe this as a note of an vnregenerate man, *to kiſſe an Idoll.* It is a ſufficient proofe that one is an hater of God, and a worſhipper of the diuell, if he do worſhip and bleſſe an Idoll. For by worſhipping it, in this Commandement, he meanes not, to account it as God, but to thinke that by any reuerence done before the Idoll, one ſhall get ſome helpe from God, and that this ſhall be a meanes of good to him. To do this, is ſpirituall whoredome: for ſo in *Eſay* 42.8. *I will not giue my glorie to another.* One had better therefore dye the death, then vſe any bodily geſture of reuerence to an Idoll. And this the three children knew full well, in *Daniel.* For when the King commanded them on paine of death to fall downe, he did not bid them bend their ſoules, but onely their bodies: yet they would not. One would haue thought they might haue done that, & yet haue reſerued their hearts vnto God. But they knew, that if they had defiled their bodies with the leaſt bowing, it would haue drawne Gods curſe vpon their ſoules and bodies: and therefore they durſt not yeeld vnto it. *Vſe 1.* Worſhipping of Images muſt be repented for. Dan. 3.

Seeing then this is ſpirituall whoredome, thoſe that haue done it, muſt repent for it, and know that they haue infected their ſoules with a damnable ſinne, for which if they do not throughly repent, it is ſure, that when time and occaſion ſhall ſerue, they will fall to it as freſhly as euer before. For then, it is not the feare of God that hath repreſſed it: but the poſitiue law hath a little reſtrained it: which if it be remoued, their luſt will breake foorth as much, as in former time it did; as it was ſeene by the Iſraelites in the wilderneſſe. Therefore thoſe that committed it, muſt be truly humbled for it, and labour for aſſurance of pardon. And though men will ſay, they did it of a good intent, in a good meaning, and in loue to Chriſt: yet all theſe excuſes will not ſerue the turne. It were an ill excuſe of a wife to ſay, ſhe loued her husband exceedingly, and therefore in his abſence ſhe muſt haue others, to ſee them, and looke on them, and embrace them; and all this in loue to her hesband. The husband could not thinke well of this loue, yea, it would be moſt abominable vnto him. And it is much worſe to kiſſe an Idoll, and bow downe to it, and then ſay, it was for loue to Chriſt.

Therefore, alſo we muſt labour to get the true and ſound knowledge of God, out of his word, and a feruent loue of him: for, till then, a man is in danger to fall to Idolatrie. But if one ſee Chriſt in his word, and know his ſpirituall properties, then he ſhall ſay, as the Church, in *Hoſea* 14. 8. *What haue we to do any more with Idols? we haue heard God, and ſeene God.* For then we ſhall ſee better and more excellent things in him, then can be found in any Image. But till this knowledge be obtained, we are not well fenced againſt Idolatrie. As in the naturall marriage, the wife is ſtrongly fenced againſt adulterie, if ſhe loue her husband; but till then, ſhe lies open to adulterers: So ſtands the caſe betwixt Chriſt and vs: Then are we ſafe from Idols, when we haue gotten a feruent loue of Chriſt. Many will boldly ſay: What? Bow downe to an Idoll? kneele to a ſtocke or a ſtone? ſure I ſhall neuer do it. But as good as you haue done it; and what cauſe or reaſon haue you to thinke you ſhall not? Haue you ſeene Chriſt deſcribed in the word? Haue you felt him, and receiued his bodie

bodie and blood in the Sacraments? If you haue beheld his excellent beautie in these meanes, you will abhorre an Idoll, as an vgly thing: and if your soule loue Christ, and finde him in these things, you will neuer fall to this filthinesse, but loath and detest it. But if this knowledge and loue be wanting, you are in continuall danger, to runne to spirituall whoredome, (whatsoeuer you can say now) if occasion were offered. Thus much for the grosse and direct breach of this Commandement, by making or worshipping Images.

The third breach of it, is superstition: when one doth not go to stockes and stones, but yet vseth those waies and inuentions in worshipping God which are not commanded of God in his word, but be deuices of men. For *Matthew* 15 9. Christ saith, that they *worship him in vaine, teaching for doctrines mens precepts*. If it haue no further beginning then mens braine, God will giue no blessing to it: yea, he sends a curse vpon it; for cursed is he that addes any thing to the word of God; God will adde so much to his plagues. And the reason is, because he makes himselfe wiser or better then God. For, if God be perfectly wise, then he knew best what worship would please himselfe: and if he be perfectly good, then he would reueale vnto vs, what euer he knew fit for vs to practise. Againe, it is a great iniurie offred to God, when we will let his deadly enemies, euen our carnall reason, and corrupt affection, haue the ordering and appointing of his seruice rather then himselfe. 3 Superstition. Reuel. 22. 18.

A King would thinke it a great indignitie, that his seruants should not yeeld to his direction; but some base person, that were a professed enemy, should set downe what seruice he must haue, and in what manner he must be obeyed, who shall be his attendants, and what his prouision. But much more absurd and iniurious it is, that we will let the wit and will of the flesh beare the sway in Gods worship: for these two do ioyne with the diuell, and are enmitie to God. And if we will haue this preheminence in our houses, that our seruants must do, as we bid them, not what they themselues thinke good, (for he is a good seruant that Rom. 8. 7.

doth his Masters will, not his owne) then why should not we thinke it right, that God must be Lord in his house? and we must do his seruice, after his appointment, and not our owne.

Papists reproued for worshiping God after their owne inuentions.

This serues to condemne the Papists, that are most guiltie in this point, and haue defiled the whole worship of God with their owne inuentions and superstitions. As by praying for the dead, putting holinesse in meats and dayes, &c. In all which God may, and will say vnto them, Who required these things at your hands? so in the Sacraments. For in the Lords Supper, the bread must be coniured, and crossed, and kneeled vnto, and likewise the wine, or else they thinke it not sufficiently sanctified: but where hath Gods word commanded any of these things? If they be so needfull, then they condemne God for want of wisedome, in that he could not see it: or if they be not needfull, how dare they be so bold as to adde them to Gods ordinances? So in Baptisme, they haue added the crosse, spettle, salt, & creame, and such trumperie: all which is wicked and abominable, and liable to this accusation, *Who required this at your hands?* So for the Ministerie, how haue they corrupted it, by Popes, Cardinals, Abbats, Monkes, Friers, and the rest of that crew? And also they haue appointed their Priests to offer a sacrifice propitiatorie, for quicke and dead, whereof there is no mention and for which there is no warrant in the Scripture of God, and therefore there can be no blessing vpon them: for they proceed from the flesh, and not from the Spirit of truth, but from the spirit of errour: and sprang from out of the earth, and did not come downe from heauen. So much for the things forbidden in this Commandement, namely Idols, Idolatrie, and superstition. Now as this false worship is forbidden, so the contrary, namely, the pure and holy worship is required; and we are commanded to stand for and to practise all the good meanes which God hath ordained for his glory and our owne saluation. Whereof some are more ordinarie, as prayer, hearing, and reading the word, and receiuing the Sacraments, &c. Which duties, because they haue bene often handled alreadie, and many occasions are daily offered to speake of them againe and againe, in our ordinarie Ministerie, therefore they are onely named in this place.

Now

Now other meanes are lesse ordinarie: as first, fasting, which is to be vsed, to the intent that we may more soundly humble our selues before God, and be reconciled vnto him. And this is then specially to be practised, when we would be freed from some iudgement of God, that we either feele or feare; or else obtaine some speciall blessing, that we doe earnestly desire. It was commanded in the Law once euerie yeare to be exercised, that they might be better acquainted with it, and haue a perfect reconciliation with God. And it is also recommended vnto vs in the new Testament by the practise of Gods holy seruants, as appeareth *Act.* 10.30. *Act.* 13.3. The vse of fasting. Leuit. 16.29. and 23.27.

A second lesse ordinary means of Gods worship, is vowes: which are to be vsed on speciall occasions, when either to strengthen our selues against some sinne, or the better to performe some duty, we do bind our conscience for some time, which should not be too long, to auoide all occasions that may draw vs to the one, and to vse all the good meanes that may further vs to the other. Vowes when to be vsed.

A third, is lots, which is a part of Gods worship, to be vsed in matters of weight, to the deciding of doubts, and ending of strife and contention. An example of which we haue in *Acts* 1. where being to chuse an Apostle in *Iudas* stead, and not knowing the fittest, they committed the matter to Gods speciall prouidence, in casting lots. Lots. Pro.18.18.

So in chusing a King (which was a matter of great importance) because no strife and contention should arise, they cast lots, and so chose him whom God pointed at, as it were by the finger. The like they did in deuiding the land of Canaan: lest any emulation or enuy should arise amongst them, they vsed Gods owne hand, as it were giuing euery Tribe his inheritance. So that in such matters of weight and moment, these lots must be vsed as a good seruice of God, for those ends. 1.Sam.10.21. Num.26.55. Iosuah.14.2.

And since the true meanes of Gods worship, are as well commanded, as the false meanes are strictly forbidden: this condemnes the corruption and looseneſſe of our times. Many thinke, that if they be freed from Idolatry and superstition, then they haue kept this Commandement: as though it

it did onely forbid euill, and did not command the contrary good. This is not so: but one may forbeare the fore-named sinnes, and yet be a damnable breaker of this Commandement: for God commandeth not onely to turne from dumbe Idols, but also that we should serue the true and liuing God, 1. *Thessalon.* Chap. 1. verse 9. or else there is no sound conuersion. Many can say, they pray not superstitiously: but doe they euer pray religiously? They spend no time in vaine repetitions: but do they spend any time in faithfull petitions, and praying in the holy Ghost? They reade no Popish bookes: but do they reade the booke of God? They come not at Masse: but do they reuerently receiue the Lords Supper? They haue left off Poish fasts: Like enough, for we are fallen from Poperie to plaine impietie: but do they fast a Christian fast? As they did it before superstitiously, do they performe it now conscionably, in casting downe themselues, and celebrating it as a Sabbath vnto God, to confesse their sinnes, and craue pardon for the same? But for want of these duties, many want the blessing of God which they might haue, and are breakers of this Commandement, because they be not as diligent in vsing the good meanes of their saluation, as they sometimes were: and idolaters still are forward in the ill meanes of their destruction, and are not as carefull to plant the holie worship of God, as to pull vp idolatrie and superstition; so that such are as well guiltie of the breach of this Law, as idolaters: they, for doing that they should not; we for not doing that we should: they, for vsing false worship; we for not vsing the true worship. But then we shall be true worshippers of God, when we shunne and hate all false seruice, and put in practise all the parts of the true seruice of the true God.

So much for the parts of Gods worship: now it followeth that we also consider the manner and properties of it.

Rules for the right seruing of God.

First, we must haue knowledge, that our worship and seruice is according to the will of God, *Iohn* Chap. 13. verse 17. *If ye know these things, happy are ye if ye doe them*: and *Rom.* chap. 14. verse 5. *Let euerie man be fully perswaded in his owne minde.*

An

An holie reuerence, that is, all ſuch ſeemely behauiour, for geſture, countenance, and attention, &c, as are moſt meet for the exerciſe in hand. As the Publican, in confeſſing his ſinnes, declared his ſhame and ſorrow, by caſting downe his countenance, and ſmiting himſelfe on the breaſt, *Luke.* 18. 13. ſo, in prayer, we are commanded to lift vp our hearts and our hands to God in heauen, *Lam.* 3. 41. An example hereof we haue alſo in *Ezra*, who fell on his knees, and ſpread out his hands vnto the Lord, *Ezra.* 9. 5. This reuerence helpes vs greatly againſt our owne infirmities, and edifieth other that behold vs, as *Salomon* is ſaid to ſtretch out his hands before all Iſrael, 1. *King.* 8. 22. and it teſtifieth our care to glorifie God in our bodies, as we are commanded, 1. *Cor.* 6. 20.

3 Sincerity, we muſt performe that in deed which we make ſhew of, and not be like the Phariſes, that did all their works to be ſeene of men, and drew neare vnto God with their lips, when their hearts were farre from him.

4 Our worſhip muſt be in ſpirit, we muſt indeuour to performe all things, with feeling and inward affection

I am Iehouah. Of the word *Iehouah* hath beene ſpoken in the Preface to the Commandements.

Thy God a iealous ſtrong God.

IN theſe words callnig himſelfe our God; he implies that there is an euerlaſting marriage betweene him and his Church. And therefore, as it is a foule fact for a woman after her marriage, and the couenant of God made betwixt her husband and her ſelfe, to defile her body with filthy adulterers: ſo it is a thing much more heinous and abhominable for any man or woman, after their couenant with God, to follow idols and images, not contenting themſelues with the perfect beauty of Chriſt. Then where he ſaith, (*a iealous God*) he compares himſelfe to an husband, that as he loues his wife moſt dearely and tenderly, whileſt ſhe remaines chaſte and faithfull: ſo is he moſt offended and prouoked, if ſhe deale lewdly and treacherouſly with him. Now Chriſt hath abundantly confirmed his loue vnto vs, in giuing himſelfe for vs: but if we behaue not our ſelues chaſtly towards him accordingly, Hoſeah. 2. 9

dingly, he will be as a iealous husband, whoſe feruent loue being abuſed, will burſt forth into the ſtrongeſt hatred. As Prou. 6. 34. *Salomon* ſaith, that *Iealouſie is the rage of a man: and therefore he will not ſpare in the day of vengeance.* In that he calleth himſelfe a iealous God, it declareth that he wants neither cauſe nor will to poure vengeance on them: & in that he is a ſtrong God, he is of might ſufficient to plague and confound all thoſe that wickedly breake his Couenant.

From all this deſcription, whereby God hath ſet out himſelfe vnto vs, to be our God, and a iealous God, that cannot abide any ſuch wickedneſſe, and a ſtrong mightie God, that is able to execute his wrath on the offenders, we muſt learne firſt, that Idolatrie is not a ſmall ſinne, but moſt offenſiue to God, and dangerous to man. The practiſe of it is abhomination; and the perſons committing it, are made abhominable and accurſed, *Deut.* 7. 16. It is a worke of the fleſh, *Gala.* 5. 20. It is a ſeruice of the Diuell, *Deut.* 32. 17. And it draweth men by the fearefull iudgement of God, into many monſtrous and vnnaturall ſinnes, *Rom.* 1. 24. 26. &c.

Doctrine. 1. Idolatrie is offenſiue to God, and dangerous to men.

Vſe 1. Therefore they deale very wickedly againſt God, and iniuriouſly with men, that iuſtifie ſuch grieuous ſinners; and make their caſe ſeeme ſafe and good, who are in ſo great perill of the heauy wrath and vengeance of God.

2 Secondly, we learne hence, that we may, and muſt take courage and comfort, to ſtand for Gods pure worſhip, againſt all Idolaters and Idolatrie, and all manner of ſuperſtition, ſeeing that he is our God, one that hath bound himſelfe in couenant to protect and defend vs: as alſo he is iealous, that carries a flame of loue to all the faithfull, as well as an exceeding deteſtation to the vnfaithfull: and then he is a ſtrong God; not ſtrong with an idle kinde of ſtrength, that lies hid within him, and neuer is put in practiſe, but he doth vſe his ſtrength, to the maintaining and protecting of all ſuch as are true friends to him, and maintainers of his worſhip. Which is for the comfort of thoſe, whoſe friends, from whom they haue their maintenance, are Popiſh, and will hate them, and be enemies to them if they hate ſuperſtition, and loue God and his true worſhip. But feare them not, for God is a ſtrong God;

if

if they will not helpe, he will: they haue no such power against you, as God hath for you, so long as you continue vpright in his seruice.

This is also for the terrour of all Idolatrous and superstitious persons; that haue many things to vphold them, and are well friended, and strongly defended; but yet vnlesse they repent, mischiefe shall be their end in the end, because he is stronger then all men that sets himselfe against them. That which is prophecied against them, *Reuel.* 18.8. shall surely come to passe. *Therefore* (saith the holy Ghost) *shall her plagues come at one day, death, and sorrow, and famine, and she shall be burnt with fire: for strong is the Lord God which will condemne her.* And then all that the Kings could do for those Idolaters, was to lament them, but they had no power to helpe them. And the Merchants who were in great league with them, could onely bewaile, but no way mitigate their misery. 3

Visiting the sinnes of the Fathers vpon the Children.

FIrst, it may be obiected, How can God in iustice, punish the Children, for the Fathers fault? But to that we may answer, as God doth in *Hos.* 2. 2. speaking to the Iewes: he biddeth them pleade with their mother; comparing himselfe to an Husband, he shewes that there is no fault in him, but all the blame lies on the adulterous mother. For as an husband may without any fault put away the wife that hath dealt treacherously, and her adulterous brood too, because they be none of his children: so God may iustly plague and forsake, both the Parents, and the wicked Children of wicked Parents. Though the Children haue forfeited many bonds and obligations to God, yet so long as the Parents keepe their peace with him, he takes not euery aduantage, but sheweth great patience and mercie to the Children, for the Parents sake. But when the Parents rebell and commit spirituall adulterie against him, then they giue the Lord iust cause, to sue all bonds, and to take all forfeitures, and to plague them in their vngodly seede, as they haue prouoked him by their spirituall fornication. For so he threatneth to do, *Isaiah.* 65.6.7. *Behold, it is written before me: I will not keepe silence, but will* *Obiection.* *Answer.* *Why God may punish the children of wicked parents.*

will recompence, euen recompence into their bosome, your iniquities and the iniquitie of your fathers together, which haue burnt incense vpon the mountaines, and blasphemed me vpon the hilles, therefore will I measure their former worke into their bosome.

Now this vengeance vpon the children of Idolatrous parents, is shewed especially in these things. First, in withholding the meanes of grace, & the spirit of grace from them. Secondly, in letting the children see their fathers euill wayes to imitate the same. Thirdly, in giuing them vp to blindnesse of minde, and hardnesse of heart; and in denying them the benefite of good company that might helpe them, and such like. Further also it may be answered, that punishments are spirituall or temporall: spirituall, hindering from euerlasting life, God neuer layeth vpon any, but for his owne fault. But temporall may fall on the godly and wicked alike by occasion of others; yet so, as that the afflictions of the godly are all in mercie, and for their good. And God neuer punisheth other mens sinnes in any, but such as they haue learned from them. But the doctrine that we may gather hence, is, that vngodly parents are the most deadly enemies vnto their children. As in *Exodus.* 34.8. where God sets downe his name most comfortably, and the abundance of his mercie, yet he addes this withall, *Holding not the wicked innocent, but visiting the sinnes of the Fathers on the Children, to the third and fourth generation.*

Vngodly parents are the greatest enemies their children haue

This, the example of wicked *Ahab* doth euidently proue: for in that he serued *Baalim* and gaue vp himselfe to all manner of Idolatrie, he did more mischiefe to his posteritie, then the world could haue done vnto them; for hence it came, that the kingdome was taken from his house: and his children, to the number of seuentie persons, had their heads cut off from their bodies all in one day, and all his kinsfolkes and acquaintance fared the worse for his sake. So *Ieroboam* (that seducer of Israel) thought by his Idolatrie to haue established the kingdome to him and his, so that it should neuer haue bene taken from his house and of-spring. But was it so? Nay, this ouerthrew him & his house, this was the bane of all his familie. For because he made Israel to sinne, therfore God swept away him and his stocke, as dung from the face of the earth, that none re-

2.King.10. 6.7.

1.King.14.10

mained of them. Euen as one would do with an vncleane and filthie beast, which if he abide long in a place, will defile the house, so that the place cannot be cleane and sweet, till both the beast be remooued, and his dung swept out: so *Ieroboams* of-spring were as excrements of an impure beast, that did so pollute the land, as it could not be purified till they were all scoured away and vtterly destroyed.

So *Chams* posteritie, for many generations bare the curse vpon them, for the impietie of their wicked father.

This serues to rebuke those parents, that haue no care to *Psa* 1.
traine vp their children in the true religion & worship of God, but go about by oppression, by wrongfull & iniurious dealing, and such wicked courses, to better the estate of their children, and hope by these meanes to make their seede great vpon the earth after them. Nay, this is the way to bring the curse of God, and consequently destruction vpon their familie. If men did but giue credite vnto the word of God, that such vile practises would ouerthrow, and not build vp their houses, and that they did by these things pull downe the plague of God from heauen, vpon them and theirs: it would keepe them from enriching themselues by wicked waies, and make them take heed how they filled their houses with the riches of iniquitie, for feare lest they should fill them also with the reward of iniquitie, euen the vengeance of God. For these sins, as S. *Iames* saith, do Iames 5.4.
crie vp to heauen, they make an exclamation in Gods eares, and he vseth not to repell their crie with a deafe eare, but he heares it, to the ruine of those against whom the crie cometh; for after this crie of their iniquitie, followes their crie and howling for miserie. As Gods daily iudgements vpon enclosers and oppressors, in our dayes shew it: for when they beginne to molest poore men, to vnpeople townes, to seeke how they may dwell alone in the land, this enclosing doth but exclude them and theirs: so that if men would but marke & obserue it they should see before their faces, how God plagues their sinnes, both in themselues and their houses.

This must teach vs also to be humbled, and to craue par- 2
don for the sinnes of our fore-fathers; because they send out To be humbled for our fathers sins.
an ill breath, to bring the curse of God on vs also. So we see in

in *Dan.* 9. he doth not onely confesse his owne sinnes, and the wickednesse of the people then aliue, but he is wonderfully cast downe and grieued for the sinnes of their ancestors and predecessors, and of the Kings, Priests, and Prophets, that went before them. And there is a Promise, *Ezek.* 18. 14. that he that sees his fathers sinnes, and feareth, being humbled for them, and doth not the like, he shall not smart, nor beare the punishment for them, but God will be mercifull to him. For indeed this is a true note, that one doth not iustifie and defend his fathers euill wayes, when he is grieued for them and forsakes them. But he that sees his fathers misdeeds, and will either iustifie them and defend them in word, or else by his practise maintaine them: he makes vp the measure of his fathers sinnes, that both his owne and his fathers may be laid together, and bring a double plague vpon his head.

Of them that hate me.

Doctrine. False loue is hatred.

IN that God calls *Idolatrie* and superstition hatred of him, hence this doctrine may be learned, That all false loue is hatred. For Idolaters pretend that they loue God aboue all, and more then all: They can find in their hearts to bestow their sonnes and daughters on him; and is not that zeale? No. False loue is true hatred: and in that they do those things which God hates and forbids, what euer their pretence is, they are haters of God. So *Prou.* 13. 24. he shewes that a fond parent, *that spareth the rod, hateth the child*; but he seemes so to loue him, and to be so tender ouer him, that he cannot find in his heart to giue him correction; therefore God saieth he hates him; for this sinfull fond affection is hatred. So in *Leuit.* 19. 17. the Lord commands to admonish our brother plainly, and not *to hate him in our heart*; shewing that if any man be so carnally affected to another, that he cannot tell him of his sinne, being loth to grieue him by a sharpe reproofe, and to reprehend him, that he might be brought to repentance: he that is thus tender hearted towards his friend, hath an hard heart against his friend, and this is an euill hatred.

Vse 1.

This then confutes such people as in their blind charitie will say of Papists, Oh, they be good honest men: & though they

they haue not so strict a regard of Gods worship, as he commands, yet, I hope they loue God, and haue a good heart to him. Nay, they be not honest persons, neither do they loue God, but they hate him. For this is all one as if a wife should say, Indeed in mine husbands absence, I must haue another man to keepe me company, and lie with me, to put me in remembrance of my husband, but yet I loue mine husband. But the husband, or any man else, would account finally of this loue: yea, they would iudge, that the wife rather hated then loued the husband. In such case are those that must looke on Idols to helpe them in their deuotion, they must haue some Image to gaze on, that they may be put in mind of God, and they will prostitute themselues to stocks and stones, thereby to manifest the regard they haue of God: but he will giue them small reward for this loue, yea they shall be counted of him as professed enemies of God, because Idolatrie is spirituall adulterie, and therefore all such are haters of God, and hatefull vnto him. So, for those parents that are so kind to their children, and loue them so dearely, that they cannot bring them vp in nurture and correction, and in the feare of God, they cannot crosse them, or go against them in their ill course: such a parent is a most mortall foe, as often the children feele afterwards, and accordingly recompence them. For they loued them with a false loue, but the children reward it with a true hatred. So, he that will not offend his friend, nor trouble him, with telling him of his faults, but rather smooth vp all, and flatter him, and speake faire words, he is a most grieuous enemie. And yet who is there almost, that doth not delight in such enemies, & makes more of them, & esteemes them more welcome, then a true faithful friend that seekes his soules health, and will not suffer him to cast himselfe headlong into destruction? Let vs therefore learne to abhorre all carnall loue, both to God and men, as that which is a pernicious hatred.

This must also teach vs, not to match our selues in society or in mariage with Idolaters. For this is to ioyne our selues with those that hate God: and for this, *Iehoshaphat* was reproued. What? saith the Prophet, wouldest thou helpe the wicked,

2 Not to match with Idolaters. 2. Chro. 19. 2.

ked, and loue thoſe that hate God? Yet if one had told *Ahab* that he had hated God, he would haue defied him, and ſaid, that he loued God as well as the beſt. But that is no matter, what *Ahab* would ſay; ſo long as God accounts him an enemie, *Iehoſaphat* ſhould haue had no affinitie nor ſociety with him.

So that they are much to be condemned, that will ſeeme to haue ſome care of Religion themſelues, and looke that their owne waies be good; but yet they can be familiar, and make friendſhip with Idolaters, and profeſſed ſuperſtitious perſons. And are they not then ſubiect to that reproofe againſt *Iehoſaphat*; What, wouldeſt thou loue them that hate God? No man will be knowne to be a familiar friend to an open rebell, whom the King hath proclaimed a traitor, for feare leſt he ſhould be tainted with ſome ſuſpition of treaſon. And indeed he that will be ſo conuerſant, and ſo well acquainted with thoſe which God hath proclaimed traitors: ſuch as haue any ſpirituall wiſedome and true loue of God, may, not without iuſt cauſe, ſuſpect him as one that beareth no great good will to God, and his pure Religion.

Exod. 20. 6. *And ſhew mercie to thouſands of them that loue me.*

Doctrine. He that will do good to his children, muſt be godly himſelfe.

IN that God promiſeth to ſhew mercie vnto thouſands, of them that loue him and keepe his Commandements, we learne, that the beſt way for any man to do good to his children, is to be godly himſelfe, as the very words of the Commandement do import. So *Pſal.* 37. 21. *A good man is mercifull and lendeth, and his ſeede enioyeth the bleſſing.* And after 29. verſe. *The righteous ſhall inherite the land, and dwell in it for euer.* Not in his owne perſon, for that were no bleſſing to a good man, to liue ſtill in the world, but in his ſeede he meaneth. One would thinke the contrary: what, is he alwaies lending? ſtill giuing and doing good? why alas, how ſhall his poore children do then? Nay, they be rich children, and ſhall do well enough. They haue a rich legacie left them, for they ſhall inherite the rich bleſſing of God. When he ſaith they ſhall inherite the

the blessing, it is more, then if he had said the whole earth, and all the world. For all this, one might haue and yet be vnder the curse, and liue and die a miserable man, and go to hell too: but he shall haue the blessing, therefore all things necessary for soule and bodie: for so much the blessing containes. So *Psal.* 112.2. *The generation of the righteous shall be blessed.* If then the blessing of God be the cause of all prosperitie and happinesse; and contrarie, the curse of God, the way to all miserie: then so farre as we be good or ill, so farre do we good or ill to our stocke. For in the Law, God threatneth, that if we be disobedient to him and his Commandements, Deuter. 28. we shall be cursed in soule, bodie, wife, children, and all that we put our hand vnto. But, on the other side, if we be vpright, and with a perfect heart set our selues to follow Gods Commandements, then we shall be blessed in soule, body, wife, children, and all that belongs vnto vs, so that the blessing of God shall meet vs at euery turne.

Since then God is so mercifull to all those that loue him, *Vse* 1. and shew it by keeping his Commandements: this serueth for the comfort of all such as be good children of good parents; though perhaps their parents can leaue them no great matter for outward things; yet they haue laid vp many prayers for them in heauen, and leaue them Gods fauour for their possession: they haue a good patrimonie, for they haue Gods blessing to trust vnto. It is better to be the child of a godly, then of a wealthie parent. For he that is both himselfe a good man, and hath also proceeded of godly parents, is now possessed of a double blessing, for his fathers prayers, and for his owne; for his fathers mercie, and for his owne piety also. This is likewise, for the comfort of Gods children, that haue many children, and little wealth to leaue them. But that is not the question what goods they haue. If they be godly themselues & labour also to haue their children good, though they were thousands of them, they haue the blessing of God, and that shall maintaine them all abundantly. Those that be blessed of God shall not want the effects of his blessing. As *Psal.* 37.22, *They that are blessed of God, shall inherite the Land: but those that are cursed of him, shall be cut off.* Sometimes indeed the godlieſt

lieſt Parents haue wicked and vngodly Children, as *Iacob* had. But God will either conuert them, as he did *Iacobs* ſonnes: ſo that thoſe whom at the firſt he ſaw to be as ſinfull as any, he liued to ſee conuerted, and very holy men, and pillars of the Church: or elſe if all be not good, God giues grace, that ſome one of them at the leaſt ſhall be holy: As *Abraham* had vngodly *Iſmael*, but he had godly *Iſaac*: and *Iſaac* had prophane *Eſau*, but he had alſo holy *Iacob*. As *Dauid* had wicked *Abſolon*, and inceſtuous *Ammon*, but yet withall he had godly *Salomon*: if none of the next offſpring be good, yet ſome of them that follow ſhall be holy. The godlineſſe of the parent will ſhew it ſelfe in the bud, ſooner or later: as *Iotham* had a wicked Sonne and heire after him, though himſelfe was a good man: but yet after godleſſe *Ahaz* ſucceeded godly *Hezechiah*. Or if at any time good parents be denied this bleſſing in their children, the Lord will fully requite this want, with abundance of ſpirituall and heauenly bleſſings vpon themſelues: as appeareth in the caſe of that worthy bleſſed King *Ioſiah*.

Exodus 20. 6. *That loue him and keepe his Commandements.*

Doctrine. 1. They onely be louers of God, that be doers of his will. Iames. 2.

IN that the keeping of the Commandements is here ſet downe, as a note of our loue to God, this doctrine may be learned, That they onely be louers of God that be doers of his will. But ſome will obiect, that if the loue of God conſiſt in the keeping his Commandements, then it ſhould ſeeme, that none loue him, becauſe in many things we offend all. But for reſoluing of this doubt, know, that there is a great difference betweene theſe two, To keepe Gods Commandements, and to fulfill his Commandements. For keeping, noteth a truth, fulfilling, a perfection: this Chriſt onely had; but that truth euery Chriſtian muſt haue. For euery Chriſtian man may ſo farre forth keepe Gods law, as that he ſhall be accepted and alſo rewarded, though not for the merit of the worke, yet for the mercie of him that accepts the worke, and eſteemes the ſincere deſire and indeuour as the deede: but this true

The difference betwixt keeping the Commandements, & fulfilling them.

keeping

keeping must be knowne by these notes.

First, in keeping, we must aime at all; there must be a full purpose, and true desire to keepe euery one. For if one lie in any sin, and breake any Commandement wilfully; the wilfull and knowne breach of one, makes him guilty of all. *Iam.* 2.10. 1 True notes of keeping the Commandements.

Secondly, this obedience must be done willingly, with a free and cheerefull heart: as *David* bids *Salomon* serue the Lord with a willing mind. And the contrarie is condemned *Deut.* 28.47. *Because thou seruedst not the Lord thy God with ioyfulnesse, and gladnesse of heart, for the abundance of all things. Therefore thou shalt serue thine enemies which the Lord shall send against thee, in hunger and in want of all things.* 2 1. Chro. 28 9.

Thirdly, the end of our actions must be good, to shew our loyaltie to God, to approue our hearts to him, in obedience to his Commandements; and not for any other end or intent of our owne, as to be magnified of men, or to merit by them, or such like. He that hath all these things, keepeth the Law of God. Indeed no man can fulfill it, neither is it required of Gods children that they should, because they be vnder grace, and not vnder the Law, as touching the rigour of it. But, for those that be out of Christ, this condition is proposed to them; Winne it, and weare it: keepe the Law in full perfection, and haue happinesse in full perfection; but breake it in the least tittle, and lose your saluation: those which are not in Christ are thus bound; but those which are his members, and are made one with him by Faith, are vnder grace. there is a more easie obedience required of them: not to fulfill the Law in the extremitie of it, but to keepe the Law in the vprightnesse of their hearts, and doe so much as Gods Spirit, which is bestowed on them, giues them power to doe. But now to returne to the doctrine it selfe; Whosoeuer loues God, must, in this manner, as hath beene spoken, keepe the Law of God This is proued, 1. *Iohn* chap. 5. vers. 3. 4. *This is the loue of God, that we keepe his Commandements.* But this is a very hard work (may some say) who can doe it? Nay, saith he, *his Commandements are not grieuous, for all that are borne of God, ouercome the world.* He sheweth that a Christian, so farre as he is regenerate, hath conquered the world: and then Gods Com- 3 Rom. 6. 14. Rom. 6. 14.

mandements

mandements ceasse to be burdensome. For the thing that maketh them heauy, is our worldlinesse and fleshly lusts which striue against the spirit: but in what measure Gods Spirit which regenerateth vs, hath set downe and ouercome those lusts; in that measure, they are very easie and lightsome, and we shall with much comfort and quietnesse obey them, when we are once truely conuerted, according to the measure of our sanctification.

It is a most tedious thing to a Christian heart, to obey the diuels commandements; but most ioyous to follow Gods. As if it were permitted to a Christian man for the while, to steale, lie, robbe, murder, commit adulterie, surfet, and wallow in his vomit, or such like: his soule would abhorre it, and he would rather die, then doe these things, it would be such a vexation vnto him. But now, to pray, to heare the Word, to reade, conferre, or doe workes of mercy, and the rest of that kinde, it is euen a recreation, and delightfull exercise for him: for Gods Commandements are pure and holie, and delight the heart, so farre as it is pure and holie. So *Iohn* chap. 14. verse 15. *If ye loue me, keepe my Commandements: and I will pray the Father, and he shall send you another Comforter.* As if he should say, he that loueth me best, and keepeth my Commandements most, shall finde trouble: but let not that trouble him, for he shall haue my Spirit, which will comfort and sustaine him in all his miserie. But ignorant men will say, We do keepe Gods Commandements, and haue a care to be obedient vnto Christ. But Christ saith, verse 12. He that (*hath*) my Commandements and keepeth them, thereby teaching that one must first haue them, afore he can keepe them. He must haue them in knowledge, and vnderstanding, haue them in memorie, iudgement and affection, and then fall to keepe them in action. Doe this, and then indeed you loue Christ. But many talke of louing Christ, and what good friends they be to Christ, but try them a little by their workes, and you shall see that they neither haue Gods Commandements, nor keepe them: and so farre as they faile in these things, so farre
Vse. they faile in the loue of God, and prouoke God also not to loue them. This confuteth those disordered persons, in whom

one

one can see nothing, but open rebellion against Gods Law, open breach of the Sabbath, and manifest contempt of the Word: yet tell them of it, and aske them if they be not ashamed, thus in the face of the world, to proclaime enmity against God: then first they fall to shifting and cloaking. But if you come with so good a proofe, that they cannot deny it, but are conuinced to their faces, then this is the next; What? are you without sinne? haue you no faults? do you fullfill all Gods Commandements? Yes, miserable man, there are faults in the best, but yet such as they mourne for, and daily striue against, in the conscionable and constant vse of all good meanes. But this is no defence to them, that commit wickednesse with greedinesse, and drinke vp iniquitie like water. Is there no difference betwixt falling by frailtie and through infirmitie; and liuing and lying in grosse and presumptuous sinnes? Frailtie is in Gods elect children; but this wilfull disobedience, and maintaining naughtinesse, is in hypocrites and prophane persons: That, God passeth by, pitieth, and pardoneth, as a mercifully father: but this wilfull rebellion, he will punish as a most iust iudge, vnlesse there be an amendment, and great repentance. For such persons loue not God, and it is iust, if he pursue them and plague them as his enemies. This likewise is for the great comfort of Gods children, that do their best endeuour to keepe all his Commandements; though they faile in that obedience which the law requireth, and they would willingly performe, yet God promiseth to *shew mercy* to them: as if he should say, though you come far short of that you should, and would do; yet, so long as your heart is true, I will beare with your infirmities. For he requireth not of his children, that they should perfectly fulfill his law, for that Iesus Christ hath done for them alreadie, but that they should constantly, and faithfully endeuour to know and keepe it, according to that measure of grace and strength, which God hath giuen them. If we will stand to be iustified by our owne righteousnesse, then we must either haue perfection, or confusion. But if we trust to Christ, then we are vnder grace, and there is mercie in Christ, rewarding all our good, pitying and passing by all our infirmities.

The third Commandement.

Exod. 20.7. *Thou ſhalt not take the name of the Lord thy God in vaine: For the Lord will not hold him guiltleſſe that taketh his name in vaine.*

Gods name is abuſed by vnholy
- Workes: when the euill liues of Profeſſors, bring reproach and contempt to the holie Religion profeſſed by them.
- Words
  - Without an oath, in ſpeaking vnreuerently of Gods: Word, Titles, Attributes, Workes.
  - With an oath, by ſwearing: Vainely. Wickedly.

What is meant by Gods name.

THe purpoſe of this third Commandement, is, to teach vs, that we ſhould not profane the name of the Lord our God, but vſe it with all reuerence. By the *Name* of God, is vnderſtood all thoſe things, whereby God, as by his Name, hath made himſelfe knowne vnto men; as his Titles, Attributes, Word, and Works. *In vaine*: that is, raſhly, idlely, careleſly, when neither God is thereby glorified, nor man profited. The parts here to be conſidered, are two: the firſt is a Prohibition, in theſe words: *Thou ſhalt not take the name of the Lord thy God in vaine.* The ſecond part is a reaſon, in the words following: *For the Lord will not hold him guiltleſſe*, that is, God will ſurely puniſh him. Which reaſon God ſets downe, becauſe no ſin goeth more vſually vnpuniſhed through the hands of men, then this: for many will take it hainouſly to haue

haue their owne names euill ſpoken of, and abuſed: but ſo ſlight a regard haue moſt men of God, that though his name be blaſphemed and prophaned, though he be greatly diſhonoured, yet they lay it not to heart, neither care for it. Therefore, leſt men ſhould make no account of this ſo great a ſinne, (becauſe it is a thing that mans law takes little or no notice of) he ſetteth downe the puniſhment: that though the poſitiue lawes of men, ſhould take no hold on ſuch perſons, yet the God of heauen and earth, will take ſuch in hand, and deale with them himſelfe: he will not commit them ouer to the hands of inferiour Officers, but himſelfe will ſee their execution done. Now the Commandement doth partly forbid, partly command. It forbids in generall to take the name of God in vaine, as is ſhewed in the Table.

Doctrina. Speciall care to be had of vs, that we take not Gods name in vaine.

The doctrine here taught, is, that great care is to be had that the holy name of the Lord be not diſhonoured by vs. As it is in dignitie aboue euery other name, ſo ought it to haue eſtimation aboue all other names. As he himſelfe requireth, *Deuter.* 28.58. Thou ſhalt *feare this glorious and feareſull name, the Lord thy God.* If he be ſo gracious to admit vs to that, which we baſe creatures are altogether vnworthy of, as to deale with his Maieſtie, to be ſpoken of, and ſpoken to, and himſelfe to ſpeake to vs: let not vs be ſo vnthankfull as to defile his holy things, which he committeth vnto vs, with polluted lips, and vnſanctified hearts.

How Gods name is taken in vaine.

Now, Gods name is taken in vaine; firſt, in life, by an vngodly and vnholy conuerſation, of thoſe that profeſſe the religion of God. And ſo *Rom.* Chapter 2. *Paul* reproueth the Iewes, that for their ſakes the name of God was euill ſpoken of among the Gentiles. The Gentiles hated Gods name, and were enemies to religion of themſelues, when no occaſion was giuen: but when they ſaw the Iewes, that profeſſed themſelues to be Gods people, and to loue and to worſhip him, and to be loued of him alſo, to liue ſo wickedly, to deale ſo craftily, couetouſly, and cruelly: this made them hate Religion much more, and ſpeake ill of God more preſumptuouſly. And ſo in *Ezechiel* Chap. 36. the Prophet chargeth this vpon them, in the two and twentieth verſe, that they polluted the

A profeſſor liuing wickedly is a great ſcandall to religion.

name of God among the heathen. They were ſo farre from conuerting any one by their good example, that by their ill behauiour, they made thoſe to hate God, who elſe might haue bene drawne to ſome liking of true Religion. For that which the Wiſe man ſpeaketh of the naturall familie, is true alſo in the houſe of God. A wicked ſonne (ſaith he) is a griefe to his father, and a ſhame to his mother. Let an hundred vagabonds and runnagates play the filthly perſons, the vnthrifts, and the theeues; this brings no diſcredit to the father, no man chargeth the fault vpon him, he beareth no reproach: but if his ſonne that is brought vp with him in the family, and is called after his name, ſhall do any ſuch thing, himſelfe hath not the blot alone, but he bringeth alſo an euill report vpon the family, and his father ſhall beare a great part of this diſgrace. So, let all the Atheiſts and Papiſts, and carnall worldlings in the world, liue wickedly, and ſhew themſelues to be as they be, goates and ſwine without grace, and deſtitute of the feare of God, their ſinfull conuerſation is no diſgrace to true Religion, they beare all the blame themſelues, and the ſhame lights on their owne heads: but let a profeſſor fall into wickedneſſe, one that maketh ſhew to be begotten of God by the immortall ſeed of the word, to be a child of the Church, a member of Chriſt, a temple of the Spirit; let ſuch breake foorth into ſome groſſe ſinnes, and here will be matter for all the wicked perſons in a Country to talke of; now the diuell and his limmes will triumph and bragge, now they ſharpen and whet their tongues: the religion of Chriſt ſhall be blaſphemed, the profeſſors of religion taunted, euery one that deſireth to be a Chriſtian, ſhall haue this laid in his diſh, and the name of God, and the Spirit of God ſhall not eſcape without ſome blot of reproach. Oh (ſay they) theſe be your profeſſors, theſe be your holy men, that be ſo full of the Spirit, theſe be they that will be the holy Saints of God, theſe be they that runne to Sermons and carrie Bibles, theſe be the fruites of their profeſſion, you may ſee what godly men they be: I warrant you they be all alike, you may ſee by one, what the reſt be. Thus we ſee, what a great ſtaine religion hath among men, by the fals of thoſe that ſtaine the holy profeſſion with an vnholy conuerſation:

1. Tim. 6. 1.

profeſſing

profeſſing godlineſſe in word, but in deed denying the power thereof. Theſe fill wicked mens mouthes full of ſlander, and giue their malicious hearts matter, to ſet themſelues aworke againſt the Goſpell, and godly men.

And this was the ſinne of *Ophni* and *Phineas*: they ſhould (as the Lords Prieſts) haue giuen ſuch good exhortations, and haue ſhewed ſuch grace in their behauiour, as that all men might haue delighted to come into the place of Gods worſhip, and to ſerue him according to the Law; but they were ſo wicked and vngodly, and ſo full of filthineſſe, that the ſeruice of God, by their meanes was hated, and became odious to the people. 1. Sam. 2.

Sith then, this is ſuch an high taking of Gods name in vaine, to be brambles in Gods vineyard, and tares among his wheat; this confuteth thoſe that thinke, if they can keepe their tongues from ſwearing and forſwearing, then they be free from the breach of this Commandement. If no man can charge them with any oath or periury, they thinke they need not repent for taking Gods name in vaine. Not ſo. But let them know, that by an ill life, by walking and conuerſing after a ſinfull manner, they may prophane Gods name more, hurt religion more, and bring more griefe vnto the hearts, and ſhame vnto the faces of profeſſors, then they who make no ſhew of religion can do by a thouſand raſh oaths; yea, by groſſe and open periurie. It is as great a fault to abuſe the religion of God in life, as the titles or attributes of God in ſpeech. And therefore, vnleſſe thoſe that are called Chriſtians, labour to be Chriſtians, that their workes be ſutable to their words; and they ſhew forth the vertues of Chriſt, as well as take vpon them the name of Chriſt; vnleſſe they be carefull to frame their liues according to the line of Gods word, and ſo to order all their carriage, that the fruite that ſheweth it ſelfe in their life, be agreeable to the ſeede that is daily ſowne in their hearts; they are as groſſe profaners of the name of God, and as liable to the curſe and vengeance of God, as he that ſweareth many a vaine and idle oath.

Our workes muſt be ſutable to our words.

Secondly, this ſerueth to inſtruct all men, that would be called Chriſtians, and accounted the ſonnes of God, to liue

so, as that they may bring some glory to God by their liues. Saint *Paul* biddeth the bond-seruant, 1. *Tim.* Chap. 6. verse 1. *Count their maisters worthy all honour, that the name of God and his doctrine may not be ill spoken of.* Speaking to such as were seruants to vnbeleeuing maisters, he biddeth them giue them honour and reuerence, not for any religion or goodnesse that could be seene in them (for they were Infidels,) but for conscience sake to Gods ordinance, whose place their maisters did supply: and that, because if they did not so, all the fault should be laid vpon the name of God. But how doth he proue that Gods name should be euill spoken of? Because his doctrine should be euill spoken of? So that, where-euer the Gospell is slandered, there God himselfe, and his name is dishonoured. Contrariwise, nothing can glorifie God more in all this world, then when those that will belong and appertaine vnto him, shew what household they be of by their workes. And he that will be esteemed the sonne of God, must do more good workes then one that is onely the sonne of *Adam*. This will stoppe the monthes of wicked men, and muzzle them vp, that they shall not haue a word to barke out against Christians and Christianitie. Yea, this will beget a good liking in their hearts of that word and religion, which worketh so good effects in the liues of them that hold it. As in the familie, let the children be good, temperate, and modest, and behaue themselues gently, and humbly to all, then they do not onely get good account and estimation to themselues, but they are an honour to the house of which they come; and to the parents which begat them, and a crowne to all their friends and brethren; that those which be enemies, cannot for shame giue out an euill word of such a man, whose children be so well brought vp, and behaue themselues so orderly. So is it in the Church, in Gods household vpon the earth, would any procure honour to God his Father, would he cause the Church to be praised, and all his brethren and fellow-members to reioyce, and to be well reported of? Then let him shew forth the vertues of Christ, let him liue worthy of his vocation and calling, let him cause his light to shine forth in the darknesse of the world, let him not keepe his

Gods name is greatly glorified by the holy conuersation of christians.

1. Pet. 2. 24.

his vertues in his owne bosome alone, but let the brightnesse of them shine forth vnto all those that liue with him. And if he do so, he shall be honoured himselfe euen in the conscience of the wicked, but especially he shall winne great reuerence and reputation to the name of God, to Christians and Christian religion. And though some enemies be wilfully malicious, and implacable: yet he shall make them dumbe and stop their foule mouthes, that their furious clamours shall either not be heard, or if they be, yet not regarded. And whereas others (that are yet in their present estate, enemies; but in election Gods children) may seeme for a time perhaps to be hardened, and not to submit themselues: yet afterwards this good example will worke, and the seede will appeare in the fruite in due season. And when God hath softened their hearts, and opened their eyes, and converted their soules vnto him, and visited them with his good Spirit, then they shall magnifie him and praise him: then they shall say, Blessed be God that euer I liued in such a Christian family; that euer I was vnder so good a Minister: I thanke God that euer I was acquainted, or did conuerse with such persons, by whose gracious behauiour I was brought the better to like of Religion. Now the old seed that seemed to lie dead vnder the clods, reuiueth and springeth; now the fruits of all good precepts, and good admonitions, begin to appeare. 1. Pet. 2. 12.

If there grow thornes in Gods vineyard, the axe of Gods vengeance meets with them strait: and they of all other, shall most fearefully and horribly be destroyed. If men will be briars, then let them keepe themselues in the wilde waste, and not preasse into Gods garden; for if they do, vndoubtedly they shall be cut downe, and cast into the fire. So much for the first kind of dishonouring and taking Gods name in vaine, viz. by life.

The second followeth, by speech, and that first without an Oath, by speaking vnreuerently of Gods word, titles, attributes, or workes, without due regard or estimation of the thing one speaks. First of the word, in speaking of it idlely, curiously, vainly, to picke out needlesse questions, rather to shew wit and learning, in obiecting vainely against the truth, then

to minister any grace to others, or learne any goodnesse to himselfe. This vaine and fruitlesse iangling is a great abuse of the holy Scripture: when one hath no care to make the end of his speech the glorie of God. *For high talke becometh not a foole.* Pro.17.7. It is an vnseemely and an absurd thing to heare a profane sinner disputing of the will and wisedome of God, when himselfe is a proud and foolish contemner thereof. And these vngodly discoursers that can say nothing for the truth, but all and onely against it, are not ashamed to brag, that they can hold argument against the best Preachers, and set them downe: none can preach so soundly, but they will except against his doctrine, and that by allegation of the word of God.

But let them first get the Law of God written in their owne hearts, and then let them open their mouthes in wisedome, and iostrust others. As God saith, *Deut. 6.6. Let these words be in thine heart, and thou shalt rehearse them continually.*

1 Fruitlesse speaking of Gods word is a taking of his name in vaine.

First then, let one labour to haue the vse of Gods word in himselfe, and to make it his owne, and lay it vp in his heart: and then he may with comfort bring it forth, and conferre of it with others. Else if one be an idle talker, and a foolish vaine disputer of that he neuer had any experience of, nor working in himselfe, the more he speaks the worse it is, the more he dishonoreth God, abuseth his word, and hurteth his owne soule.

First, then Gods name is taken in vaine by the abuse of his word, in curious and fruitlesse prating of it. Therefore one must neuer talke of Gods word, but that he may bring some glorie to God, and some good edification to men. As the Apostle saith: Iude 20. *Edifie one another in your most holy faith.* Vnlesse this be our scope, when euer we take Gods word in our mouthes, to build vp one another in godlinesse, we peruert the word of God, and take his name in vaine.

2 Mocking at Gods word. 2.Pet.3.4.

Secondly, Gods word is polluted by vs, when we speake of his word in mockage, after a iesting and scoffing manner. As those did of whom *Peter* speaketh, that derided the doctrine of the last iudgement: Ho, say they, *Where is the promise of his comming? for since the fathers fell asleepe, all things continue as they were from the beginning of the creation:* when will his comming be? as if they should haue said, We heare a large

discourse,

discourse, and here is much adoo among these Preachers nowadayes, about the great and fearfull day of Iudgement, wherein (as they say) all men must be called to account for their workes: but where is this glorious appearance? what danger commeth by their terrible threatnings? what profit hath any by their large promises? And thus because God doth not presently passe sentence, and execute it, by casting the wicked into hell, and by receiuing the godly into the ioyes of heauen, foolish vaine men, that haue no faith, make a merriment and a sport to laugh at this doctrine. So in *Esay*, because he told them of death, the Atheists fell to mocking: Come, say they, if we must die, then let vs take our pleasure while we may: *Let vs eate and drinke*, and be merie, *for to morrow, soule and body, and all must come to nothing*: we will plie it while the time serueth. And thus these irreligious beasts cast off all the exhortations of the Prophet, by iesting and scoffing. Esay. 22. 13.

So, many lewd persons, in these dayes are readie to abuse the words of Christ, (where he saith, if one giue thee a blow on the one cheeke, turne to him the other also) to deride Christians, and to disgrace Christian patience. Oh shamelesse persons! will not the reuerence of Christ feare them from the abuse of such words, as he with his owne mouth vttered? These be the words of God, spoken and penned by the wisedome of the holy Ghost, for the direction and instruction of his children; not for euery prophane swaggerer and drunkard to vomit out of his filthy mouth, to moue laughter with them. And this is a common thing amongst fantasticall companions, that desire to be thought witty and conceited, that if any place of Scripture serue their turne, to gird or gaw one another, or such like purpose: they had rather God should lose his glorie, and Gods word the grace and authoritie of it, then that they would lose their iest. And thus that which God appointed to edifie their soules in godlinesse, they peruert to feare vp themselues and others, to foolish, wicked and profane laughter.

3 Alleging of Scripture for mainteynance

So thirdly, the word of God is abused in a most grosse and notorious manner, when one brings it, in the defence of any sinne, errour, or heresie. Whether is to presume to wrest Gods

weapons

of sinne, is a grosse taking of Gods name in vaine. Math. 4.

weapons out of his hands, as it were, to wound him with his owne sword. This is so grieuous an abuse of the sacred word of God, and as hurtfull and mischieuous, as swearing, or forswearing. Thus the diuell did most damnably profane Gods word, that it might seeme to agree with his diuelliſh temptations.

So, let wicked and voluptuous liuers, that spend all their time and labour in pursuing vaine and fond sports, and games, and such fooliſh and fleshly delights, as make them no whit more seruiceable to God, or the Common-wealth, or apt to do any good to their owne soules and bodies, or any mans elſe: let such men (I say) be reprooued, and told, that this kinde of liuing, is not allowable, it will not hold out before God; man was made to glorifie God, and to do good vnto men, not to seeke pleasure to his flesh, and liue idlely in the world; and therefore they muſt repent and amend: you shall haue an excuse strait, Gods word must be brought as a defence; they do not breake Gods Commandements without warrant out of the Scripture, if you will beleeue them. What (say they) will you haue a man liue without delight? Do you not allow recreation? why, the Scripture doth affoord a man recreation; and then a number of places must be brought in for recreation, to maintaine their voluptuouſneſſe. But, (vaine man) doth not the Scripture command a vocation, and the recreation as an helpe to further vs in it? Now if one may aske you that stand so much for recreation, what is your occupation? what sore trauell is it that wearieth your bodie? what earneſt study troubleth your braine, that you muſt haue so much refreshing; and so much recreation? It muſt be some very painfull labour, that needeth so much rest to make you able to performe it. It is a sore labour indeed, for it is the seruice of luſt and the diuell, two hard maiſters. But this running of recreation into a vocation, or a vexation rather, is not allowable by Gods word: how dareſt thou then be so impudently audacious, as to rob God of his treasure, to maintaine thy ſinfull luſt, and defile his holy word, by defending thy vnholy practiſe?

So likewiſe come to a couetous person, rebuke him for his

cruelties

crueltie and oppreſſion, ſhew him that the loue of the world is enmitie to God, and that couetouſneſſe is idolatrie, then comes in this place of Scripture, which muſt ſalue all: What, hath not God commanded a man to labour in his calling? doth not God ſay, *He is worſe then an infidell that prouideth not for his familie?* and ſo all muſt go vnder the name of good huſbandrie, and thrift, and prouiding for the familie. But conſider, thou that ſtandeſt thus for thy labour, God will haue thee labour, but not to ſerue thy ſelfe and thine owne luſts in thy labour; take paines in thy calling, but hurt not thy neighbour by it; prouide for thy children and lay vp: but withall, lay vp thy treaſure in heauen eſpecially, and prouide to bring them vp in the feare of God, and in ſome Chriſtian vocation: firſt, prouide that they may be Chriſtians, and then thou haſt well prouided for them. Store vp mercifull workes: for if we be righteous, mercifull, and lend, our ſeede ſhall enioy the bleſſing. Thus God will haue one labour with godlineſſe, and prouide ſo for his children, as that he muſt alſo prouide for his owne ſoule.

Iam 4 4. Coloſ 3.5. Pſalme 37.

So, come to angrie and paſſionate perſons, they likewiſe can haue ſomething to ſay for their ſinne, and that out of Gods word. When they haue broken out into fooliſh and vnaduiſed paſſions, tell them, This is naught, *Anger reſteth in the boſome of fooles*, and *the wrath of man fulfilleth not the Law of God:* Oh, but I pray you, doth not Saint *Paul* ſay, *Be angry and ſinne not?* It is true. But if thou wilt be angrie without ſinne, be angrie firſt with thine owne ſinne, beginne at home, and condemne the follie that is in thine owne ſoule, or thine anger is not holie and ſpirituall, but diuelliſh, fleſhly and carnall. So, almoſt in all other ſinnes, there is ſcarce any ſinne ſo bad, but vngodly perſons will ſtand in defence of it; and if they can ſnatch a few words out of the Scripture, and turne them violently from the true ſence thereof vnto their owne luſt, they count this a matter of great wittineſſe: but in truth it is a great wickedneſſe, and a damnable profaning of the name of God. When one can wreſt and hale together many places, and ſay much for his ſinne, it is not a note of more wit, but of more acquaintance with the diuell: for their tongue is ſet on fire of.

Eccleſ. 7.11. Iames 1. 20. Iam. 3.6.

of hell, and blowne vp the ſtinking breath of Sathan. And when they haue ſaid all they can, they haue made their ſinne more grieuous, their heart more hard, and themſelues more curſed, in that they haue done nothing all the while, but diſhonoured God to make him a patron of wickedneſſe, and his word a ſword for Sathan.

4 Charming, ſorceric, and witchcraft is taking of Gods name in vaine.

Fourthly, the word of God is abuſed and profaned, by turning it to charmes, and all other kinds of ſorcerie, to cure ſuch perſons as be fore-ſpoken and ay-red (as they tearme it) and to ſay the Lords prayer, or ſome place of Scripture, to finde things that be loſt, and ſuch like: this is a ſinfull peruerting of God word. And whereas men commonly excuſe themſelues for this ſinne, becauſe the words be not ill: yet let them know, that when one abuſeth good words, to a wrong end, they be ill words in him: and if the word of God be peruerted to ſuch an end, as he hath not appointed, they be ſinfull wordes in him that thus peruerteth them. And Sathan is no leſſe dangerous an enemie when he commeth like an Angell of light, then if he appeared in his owne colours. And this charming God himſelfe condemneth, and in the law ſaith, that he will finde out ſuch perſons. So, that both theſe charmers, and thoſe that go vnto them are wicked abuſers of Gods name: and either they ſhall haue no ſucceſſe in the thing they ſought for, or if they haue, it is a greater plague. For now they proſper in their ſinne, and their heart is made more hard and vncurable. And thus the word of God is abuſed. Now the remedie againſt theſe abuſes, is, that we labour to applie Gods word to the right ends whereunto it is appointed. And if we will know theſe ends, we may ſee them in 2. *Tim.* Chap. 3. verſe 16. *The whole Scripture is giuen by inſpiration of God, and is profitable to teach, to improue, to correct, and inſtruct in righteouſneſſe, that the man of God may be abſolute, being made perfect vnto all good workes.* Here he ſheweth how we ſhould imploy the Scriptures of God: and firſt generally, he ſaith they be *profitable*: ſhewing that the word of God muſt neuer be medled withall, but for ſome profit. In all conferences, wherein we alleadge the Scriptures, this muſt be the cloſing and ſhutting vp of all; That there

Leuit. 20. 6.

The remedies againſt the common abuſes of Gods word.

When the Scriptures are alledged to a right end.

be

be ſome good done, that ſome bodie be the better for them, that ſome fruite be reaped thereby: but where fruite is not the end, Gods word is not rightly applied. Then particularly he ſheweth wherein the profit conſiſts. Firſt, it ſerueth *to teach*, that is, to enlighten the vnderſtanding, that one may get more knowledge, and his mind be better informed. Secondly, *to convince*, that is, to refute, and beate downe hereſies and falſe opinions. Thirdly, *to correct*, that is, to amend the offenders, and redreſſe their euill manners. Fourthly, *to inſtruct*, that is, to ſhew how one ſhould as well performe the good, as forſake the euill, and to leade ſuch a godly and righteous conuerſation, as that God may haue praiſe, men may be edified, and himſelfe may be comforted both in life and death. Theſe are thoſe ends of the Scripture, to the which, whoſoeuer applieth it, ſhall not diſhonour God, nor hurt his owne ſoule, but glorifie God, and himſelfe be made perfect, and ready to euery good worke. Thus much for taking Gods name in vaine, by abuſing his word.

Secondly, Gods name is thus taken in vaine, by abuſing his titles: as, God, *Iehouah*, Ieſus, Lord, and ſuch other. And that, either in admiration; as when vpon any ſodaine accident or ſtrange report, we breake forth into ſuch vaine ſpeeches, good Lord, O Ieſus, O Chriſt, Lord haue mercy vpon vs, what a thing was that? wherein we name Gods titles, without any feare or reuerence of him. Therefore thoſe that haue done ſo, muſt repent and do ſo no more.

Abuſing of the titles of God, is to take his name in vaine.

Admiration.

So likewiſe we abuſe Gods titles, in raſh petitions and imprecations; as *Sarah* in a great paſſion commeth to *Abraham*, and ſaith, *The Lord be iudge betweene me and thee*: and then ſhe muſt needes haue a purchaſed Seſſions, and God muſt come downe from heauen in all the haſt: none elſe would ſerue the turne to redreſſe her wrong, which (as ſhe thought) was committed againſt her. And what was the matter? why *Hagar* had dealt vndutifully with her, and God muſt needes come to plead her cauſe & to puniſh this diſorder. But if God had come, and, hearing her raſh prayer, had taken examination, & proceeded to puniſh the chiefe offender, who ſhould haue bene firſt plagued? who was the firſt motioner of taking *Hagar* to *Abraham*?

Imprecation. Gen. 17. 5.

braham? was not *Sarah* herſelfe? What? muſt *Abraham* take her through her meanes and motion; and now, when the matter falleth out ill, ſhe will fall out with her husband? How could ſhe looke for any better proceeding, ſince ſhe was the author of ſo ill a beginning? So that ſuch kinde of imprecations, as to wiſh, God be iudge, raſhly, and haſtily, is a great diſhonour to God. As likewiſe in curſing: as, Gods vengeance on him, and ſuch like horrible ſpeeches, when God muſt needes become their officer, to reuenge their quarrell, and ſerue their malicious humour. So likewiſe to praiſe God, and giue him thankes for an euill thing. As *Saul* at the wickedneſſe of the Ziphims; when they to currie fauour with *Saul*, and to get his good will, came to betray *David* vnto him, and to diſcouer where he was, that *Saul* might take him: he breaketh out into hypocriticall and ſinfull praiſes, ſaying: Bleſſed be you of the Lord, &c. One might haue done a good duty, and diſcharged a good conſcience, as *Ionathan* did, and he would neuer thanke God for it, but let them come and helpe him to bring his miſchieuous purpoſe to paſſe, then God be bleſſed, and great thankes there muſt be. So for gameſters, when they coſen and rob one another vniuſtly of their mony, without conſcience or warrant (they might e-uen as well many times picke a purſe,) then in all the haſte, God muſt be praiſed for their theeuerie. I thanke God I haue ſped well, I haue good lucke. What? is God a patron of gameſters? is he a fauourer of dicers? muſt he be at euery idle perſons becke, when he is robbing his neighbour? Monſtrous perſons! that dare be ſo impudent; they ſhall feele and ſee (if euer God waken their conſcience in this life; and if he do not, yet in the life to come,) that it was a fault bad enough, to take away mens goods in this manner: but farre greater, when they will dare to abuſe Gods holy name in their ſinfull practiſes.

Curſing.

Praiſing God for an euill thing.

1. Sam. 23. 21.

Now the beſt medicine to preſerue vs from all theſe ſinnes and abuſes of Gods titles, is ſet downe in *Deut.* 28. 58. *Feare the glorious and fearefull name of the Lord thy God:* feare it ſo, that you name it not, nor thinke of it, but with great reuerence. For, if one be audacious to take Gods name in his mouth, with-

Meanes to keep vs from abuſing gods title.

without feare and due regard, God will lay plagues vpon him, and thoſe not ſhort and ſlight, but ſore and grieuous, of long continuance and great durance: but if one tremble and feare before the Lord, he ſhall neuer abuſe his name.

Abuſing Gods properties, is taking his name in vaine.

Thirdly, Gods name is taken in vaine by abuſing his properties, and by raſh ſpeaking of them. As of his power, wiſedome, mercy, patience, iuſtice, &c. which are abuſed when we ſpeake of them carnally, and careleſly, or contemptuouſly. As 2. *King.* Chap. 7. when the Prince, on whoſe hand the King leaned, heard the Prophet ſay, that corne ſhould be ſo cheape, ſo ſodainly after that extreame dearth, he ſaid: Though God ſhould make windows in heauen, that could not be ſo.

Now this was a feareſull impietie to ſpeake ſo baſely of Gods power, and ſo contemptuouſly, as though his ſtrength were to be meaſured by mans ſtrength, and God could not tell how to bring it to paſſe, becauſe the Prince could not tell how, nor ſaw any meanes; for there he alludeth to *Noah* his ſloud, as if he had ſaid, If God ſhould raine Corne now, as faſt as he rained Water then, it could not be ſo: but it was ſo, and he ſaw it ſo, but had no good by it; for he was preſſed to death by the throng, as a iuſt reward of his contemptuous ſpeech, and vnbeleefe of Gods power.

So likewiſe, Prouidence and wiſedome is abuſed, when one frets, and ſpeakes grudgingly againſt Gods workes, vnder the name of Fortune and Chance: Oh what ill lucke was that? what misfortune? For either one muſt ſay that things come to paſſe by chance, hap as hap may, without any diſpoſing of God, (and ſo he chargeth God to be too careleſſe a gouernour, that lets things runne at randome, without counſell and aduice:) or if he ſay, that God gouerneth all things, and ruleth in the world and appointeth what things, and how they ſhall come to paſſe; then he chafes and murmureth againſt Gods gouernment, vnder the name of Fortune: and ſpeaking ill of lucke, he ſpeakes ill of Gods wiſedome and prouidence. So likewiſe, in applying any of Gods properties to defend euill (as the common cuſtome of moſt men is, to deſpiſe all admonition, and to embolden themſelues to all exceſſe of riot in regard of Gods goodneſſe.) Oh ſay they,

God

God is mercifull, and Christ died for our sinnes. True: God is mercifull, but to whom? To the penitent, and humble person that hateth his sinne, and studieth to forgo it: but he is not mercifull to those that loue their sinne, and like it, and that haue a root of bitternesse in them, and make Gods mercy an incouragement to hearten them in their sinne, and not to allure them to repentance, but make his loue and kindnesse a protection to their lewdnesse; to such he will shew no mercy, but his wrath shall burne against them to the bottome of hell. So that in speaking of Gods attributes, speake of them with reuerence, and to that good vse for which God hath reuealed them.

Deut. 29. 19. Psal. 66. 18.

To speak vnreuerently of Gods workes is a taking of his name in vaine.

So lastly, Gods name is taken in vaine, in speaking vnreuerently of his workes: either those his admirable actions within himselfe, as election, and reprobation. When vaine man by his weake capacitie, and shallow conceit, cannot reach to the depth of his wisedome, what moueth him to chuse one and to refuse another; then in the bitternesse of his heart, he openeth his mouth against his iustice: whereas he should rather, with silence and reuerence, wonder at his hidden counsell; as *Paul Rom.* 11. 33. did; hauing spoken sparingly of it, he breakes out in admiration, and so concludes, *O the depth of the riches both of the wisedome and knowledge of God!* So for the outward workes of creation, and of redemption, and the passion of Christ, when one can speake so lightly, and without any good vse of these great things, that should make him feare before God, and increase reuerence toward his Maiestie, and hatred of sinne.

Taking Gods name in vain by an oath.

Thus much for taking Gods name in vaine, by speech without an oath. Now followeth that taking of his name in vaine, which is with an oath.

And this is three wayes; by swearing either vainely, or wickedly, or falsely.

Swearing vainely.

Vaine swearing is, when in common and ordinarie talke, men mingle their speeches, and fill vp their sentences with needlesse oathes: which though they account as a small sinne, yet it is a most notorious dishonour of God, and proceeds from the diuell, he is the father of it. As Christ saith, *Mat.* 5.

Let

Let your yea be yea, and your nay nay: for whatsoeuer is more, comes from the euill one, that is, the diuell. So that the roote of it is exceeding euill, and the fruite of it is euen as bad, as Saint *Iames* sheweth 5. 11. *Sweare not*, saith he, *my brethren, neither by heauen, nor earth, nor any other oath: but let your yea be yea, and your nay nay, lest you fall into condemnation.* It is then manifest that the diuell is the author of vaine oaths, Gods iudgement is the end and fruite of vaine oaths, and he that is willing to be led by such a guide, and to come to such an end, he may take his libertie to vse them. But one may say, I do not sweare great oaths, as by God, and by the members and sufferings of Christ, but pettie and small oaths, as by my faith and troth, by this bread, fire, light, &c. But Christ answereth for this, that we must not sweare, neither by the Temple, nor the gold, nor heauen, nor earth, no not so much as by our head, because God is the author and maker of all these things. And there appeareth such wisedome and power of God in the simplest of his creatures, as ought to make vs to feare and reuerence him in them. So that whether they be great oaths, or lesse oaths, if they be idle oaths, Gods word hath condemned them, and they shall (without repentance) bring his heauy iudgement on them that vse them. Yea, but I sweare that which is true, it is not a lie. Be it so: yet God hath not bound you onely, not to take vp his name falsely, but not to take it vp idlely and vainely. And againe, this ordinarie swearing in our common talke, though it be true, will at length bring false swearing. It cannot be auoided, but that he that vsually sweares vainely, shall now and then sweare falsely. For the often tossing of Gods holy and sacred name, or any of his titles or actions, in our mouthes foolishly, or carelesly, doth at length beget such a base account and opinion of these things, that they care not how they vse them. Oh, but faith one, I would not sweare indeed, but they constrained me, and vrged me to it, for they would not beleeue me else. But if they will not, better it were to want credit with them, then to want the fauour of God: better vndergo mans vniust suspition, then Gods iust iudgement. And what is the cause that some mens credite is growne so weake and feeble, that it will not stand, vn-

leſſe it be vnder-propped by an oath? euen becauſe they haue ſo wounded their name, by lying, fraud, and coſenage, as that men take all for falſhood that comes from them. But if we would deale iuſtly and truly, & leade an honeſt life, we ſhould not need to vſe ſuch ſinfull ſhifts, to get men to truſt vs. For there be many of Gods people, that (through Gods mercy) can ſay, they haue dealt ſo honeſtly and conſcionably with men, and haue had ſuch care of their word and promiſe, as now no man that knowes them, will go about to put them to their oath, their bare word may end the controuerſie. So that, if we would deale plainely and iuſtly with all men, and let them ſee truth in our words, and faithfulneſſe in our works, ſuch idle atteſtations to the hurt of our ſoules, would be altogether needleſſe. So that to ſweare, when no oath is required, nor accepted, nor can edifie, but rather hurts and grieues the hearers, is greatly to be condemned.

Wicked ſwearing.

But, if vaine ſwearing be a plant of the diuels ſetting, and will bring forth fruite ſos his ſtore, *viz.* damnation: then how much more horrible and odious is that blaſphemous and furious, and outragious ſwearing of many men? that if they be a little offended, and their mind diſpleaſed, then they fall to diſgorge their filthy ſtomackes vpon the name of their Creator, and ſpue out all the venome they can, vpon his moſt ſacred Maieſty, without any feare or reuerence. If in their hunting, their dogges content not their mindes, they fall a curſing and ſwearing, as it were to eaſe their diſtempered ſtomacke, by ſhameleſſe and blaſphemous tearing and renting the name of God. If God croſſe them in their dice, which are deare to them, they will croſſe him in his glorie, which is deareſt to him: if he make the dice runne againſt them, they will be auenged, their tongues ſhall runne as faſt againſt him. Here is an heart poſſeſſed with wickednеſſe, and giuen ouer to ſinne, that can find no other remedy, when it is croſſed and moued, but to diſhonour God. Hell gapes with open mouth for ſuch helliſh perſons; and a moſt terrible and fearefull damnation remaineth for ſuch horrible and fearefull ſinners, vnleſſe they bewaile and forſake their hainous blaſphemies, and endeuour hereafter, by all meanes, to ſanctifie Gods holy name.

There-

Therfore let wicked ſwearers take heed, how they preſume often thus to croſſe God in their anger, in the thing that he moſt accounteth of: for he will not long ſit downe by it, he will not ſtill beare it, but he will ariſe in his anger and plague them in their ſoule, and in that that is neareſt vnto them. If they ſet their tongues againſt heauen; heauen will ſend downe thunder-bolts of woes againſt them: and if one daſh often againſt Chriſt, and will take no warning, at length Chriſt will fall vpon him, and grinde him to powder. And thus much for idle and fooliſh ſwearing, as alſo bitter and outragious blaſpheming. The danger of curſed ſweating. Mat. 21. 4.

Secondly, Gods name is taken in vaine, by ſwearing wickedly, when men bind themſelues by an oath to do euill: As *Dauid* in paſſionate heate, ſware to kill *Nabal*. Indeed *Nabal* was a ſinfull man, and God did reward him afterwards accordingly: but *Dauid* had no warrant to ſeeke reuengement, and to ſweare to do that, which he had no calling vnto. This kind of ſwearing is a taking of the name of God in vaine, whether the oath be broken or kept. For if men breake it, (as in this caſe they ought to do) yet they haue ſinned, in that ſo lightly and raſhly they tooke vp the name of God, as that vpon better conſideration, they were driuen to recall their oath againe: but if they keepe their wicked oath, (as *Herod* did) that is moſt ſinfull of all; for then they make God an author and patron of ſinne, and call him for a witneſſe, and allower of their euill. So that for vs to ſweare, we will be meete with ſuch as haue done vs ſome wrong: and that we will be auenged of them, or ſuch like: it is a grieuous profaning of Gods holy name; for Gods name ſhould feare vs from euill, and not bind vs to euill. Swearing wickedly to do ill. Marke 6.

Thirdly, Gods name is exceedingly diſhonoured and polluted by ſwearing falſly, by forſwearing ones ſelfe, which is moſt vſually called periury. This is a moſt horrible ſinne, tending to a moſt fearefull damnation. For if we ſhall giue an account for euery idle word, as Chriſt ſaith; and if men be ſubiect to iudgement and damnation for euery vaine oath, as Saint *Iames* affirmeth: then, what ſhall become of thoſe that will dare to call God to beare witneſſe of a falſhood, and beare Falſe ſwearing or periurie. Mat. 12.

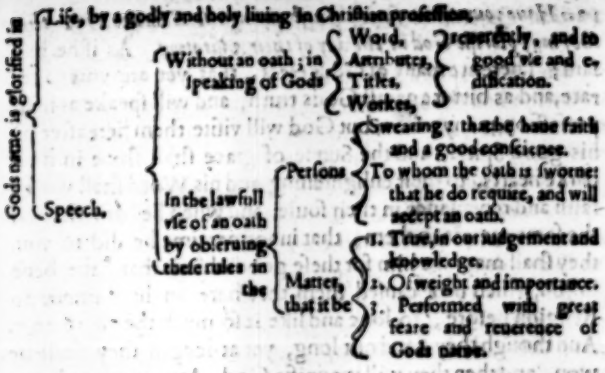
themselues out in a lie, by pretending his name? Therefore in *Zachar.* 5.4. the Lord sheweth, that his curse (like a fretting Leprosie) shall come vpon the false swearer, and vpon his house, to consume him, and to deuoure his house and substance, and shall eate into them, till it haue brought them to nought. And in the 15. *Psalme* 4. verse, it is set downe as a note and marke of a true Christian, that hauing sworne to his hinderance, he will yet keepe his oath. Then how far is he from being a good man, that will of purpose sweare that, which he neuer purposeth to performe? and set a better colour vpon an vntruth, by garnishing it with a false oath? For it were better to lose any commoditie, then Gods fauour; and suffer dammage in any thing, rather then to rob God of his glorie.

Now the circumstances do aggrauate this sinne. It is verie wicked and cursed, if it be in a priuate place, and a priuate cause: but when one cometh before a magistrate in a publike assembly, and in a matter to be publikely tried, according to truth and iustice, then to winne credite to a lie and vniust dealing, by calling the true God to witnesse, is euen to make God a false witnesse like themselues. And this is to vnite and linke many sinnes together, for he doth not onely profane the glorious name of the Lord of hoasts; but also he is a thiefe, and robs the innocent of his right, and draweth the Iurers to an vniust verdict, and the Iudge to an vnrighteous sentence. Now the way to preserue vs against this abuse, is to feare an oath: as, *Eccles.* 9.2. describing a good man, and opposing him to a sinner, notes him by this marke, That he feares an oath, which the sinner neuer feareth. And he that is afraid to inure his tongue to vaine swearing, shall not easily be ouertaken with wicked, and much lesse false swearing. But he that hath so lauish a tongue, as it can, with as much facilitie and nimblenesse poure forth oaths, as other words, he is in continuall danger to fall into the foule and most odious sinne of periury. And thus we haue heard how this Commandement is broken. Now followeth to be seene, what is here required. It commands generally to glorifie Gods name, as is further shewed in the next table

Forswearing before a magistrate.

Periured persons arrant theeues.

Gods



First, for life and conuersation, a Christian is bound here, to behaue himselfe so, that his whole conuersation may bring glorie to the name of God. He must so profit in knowledge and conscience, by the word of God which he professeth, and make such a good proceeding in pure Religion, as that he may beautifie his religion by a blamelesse and vnspotted behauiour. Thus in *Matth.* 5. 16. Christ saith, *Let your light so shine forth before men, that they may see your good workes, and glorifie your Father which is in heauen.* He would haue Christians be as lights: and the light which they must set forth on euery side, must be a gracious and Christian behauiour; that men seeing and beholding these beames, may glorifie, not them, nor commend them, (for a Pharisie will seeke to haue men magnifie him, and speake well of him,) but a Christian must desire, that by his meanes, men might be brought to magnifie the profession of God; and to speake and thinke most reuerently of that Word, that hath wrought such grace, and such reformation in him. The life must be the first beginner in religion, or else the speech is but ridiculous; as the Lord saith, *What hast thou to do, to take my words within thy mouth, seeing thou hatest to be reformed?* Psal. 50. One goeth beyond his calling and commission, when he dare call himselfe a Christian, and God his Father, and will not yeeld obedience vnto his Commandements, in his practise. So, 1. *Pet.* 2.

12. *Haue your conuersation honest among the Gentiles, &c. that they may glorifie God in the day of their visitation.* As if he had said; There are many of Gods elect, that yet are vnregenerate, and as bitter against Gods truth, and will speake as ill of profession as any other; but God will visite them hereafter by his good Spirit, and the Sunne of grace shall shine in their darke hearts, to their enlightening, and his Word shall worke faith and repentance in their soule: and when he hath shewed the same mercie to them, that in former time he did to you, they shall magnifie him for these good things that haue bene in you, which haue caused them that bare an hard minde to Religion before, to loue and like it so much the more now. And though they stand out long, yet at length they shall be won, and then they will magnifie God. And euen bond-men are commanded, notwithstanding their low estate, and the baseneſſe of their condition, yet to bring some glory to God, and win some reuerence to their glorious profession, by their good behauiour. Tit. 2. 10.

The meaneſt Christian in his place may bring glorie to Gods name. *Doctrine.*

No man is in so meane a place and condition, but that if he will take the name of Christ vpon him, and the profession of Christian religion, he must adorne it, and decke it: which he may do, by being faithfull and diligent in his place, and giuing euery man his due conscionably. Euen a seruant if he be not audacious and arrogant, nor giuen to picking and falshood, but trustie, diligent, and seruiceable, patient, meeke, and humble; he glorifieth God, he graceth Religion, he worketh out his owne saluation, and doth what in him lyeth, to conuert his vnbeleeuing maister, and shall haue reward of this seruice, as well as if he were in a higher and more honorable calling, that the world made more account of.

In the very first petition Christ bids vs say, Hallowed, or *sanctified be thy name*, that is, let vs, and all professors be so well grounded in the vnderstanding of the word, and our hearts so seasoned and quickned with the same, as that our life led in all good conscience, may bring glorie to thy Name and Religion. Now, for vs daily to make this prayer, and neuer to regard our actions, how they be agreeable to this Petition, what is that but to dishonour God both in life and prayer? And thus much how

how we must glorifie God in deed. Now followeth how we must glorifie him in word.

Gods word must be reuerently handled.

First, we must speake of Gods word with such care and reuerence, as beseemes the great excellencie of it: and not vainely, nor iestingly, but onely to those good vses, and with that good affection, that the Lord hath commanded. And so in *Deut. 6. 7. These words shall be in thine heart, and thou shalt rehearse them continually, &c.* So that it is not left at mans discretion, whether hauing Gods word in his heart, he will speake it, or not; but it is laid as a Commandement, with equall authoritie with the former, that he shall talke of it, as well as thinke of it. And surely, if it dwell within, it will be heard without, as *Psalme 37. 30. The mouth of the righteous shall speake of Wisedome: for the law of God is in his heart, and his feete shall not slide.* He sheweth the priuiledge of a righteous man, that he hath Gods law so rooted and setled in his heart, as it will spring and bud foorth in his mouth, and so keepe and preserue him, that either he shall not do any thing that is wicked; or if he do, he shall be soone and happily recouered.

Those therefore faile much in this dutie, that will neuer talke of any thing in the Scripture, or of any part of Gods worship: they will come to the Church, and giue the Preacher an houres hearing: but follow them out of the Church doore, and what kinde of conference shall you beare come from them? Not one word of the Sermon, but presently of the earth and earthly things. Though these men be not common swearers, yet they haue broken this Commandement: for God commandeth vs here to honour him with our tongues. And therefore, howsoeuer foolish persons are ready to excuse themselues, that though they cannot talke of the Scriptures, because they are not book-learned, yet they haue a good heart, and serue God day and night, (if you will beleeue their report:) yet so long as their goodnesse is locked vp, that it cannot come abroad, they may say what they will of themselues: But Christ saith, that *a good man out of the good treasure of his heart, bringeth forth good things.* This is such a treasure, as must needs be brought to light when good occasion is offered vnto vs. For if one say, he hath a coffer full of good gold, and Mat. 12.

yet can fetch nothing out but drosse, no man euer saw him bring one peece of gold out of his chest, but euery day slips and base coine; surely by this that commeth abroad, men may quickly ghesse what mettall is within: and few will count him euer the richer for his golden words, when nothing but brasse comes out of his purse. And so in the *Prouerbes*, the wise man saith, that *The tongue of the righteous is a tree of life, and that it feedeth many.* And therefore he that can feede none, is not a righteous man, but destitute of the grace of God. As men therefore must not speake idlely of Gods word, so neither must they be altogether silent; as though wholsome and religious talke belonged not to them: but they must open their mouthes with wisedome, and haue the law of grace in their tongue.

Pro.10.21.

Pro.31.26.

Gods titles must be named with feare.

Secondly, we must speake of Gods titles and properties, with feare and reuerence, to the benefit of men, and the praise of God by them. Thus *Dauid. Psalme* 40 9. saith of himselfe, *I haue declared thy righteousnesse in the great Congregation, I haue not hid thy righteousnesse, and I concealed not thy mercie and thy truth, &c.* These were the things whereof *Dauid* would speak; the great mercy of God, and his wonderfull and stable truth: that men might learne hence, to flie vnto him, and depend vpon him in their miseries. And he would shew forth his righteousnesse, that men should know, that it would surely go well with the righteous, and that the wicked should haue according to the worke of his hands: for God being righteousnesse it selfe, must needs punish the one, and reward the other, as their liues and deeds haue deserued.

These were the things, about which he would willingly exercise his tongue, and speake ioyfully to the people. For, one cannot speake of these things conscionably, but it will worke in him a feeling and loue of them: so that himselfe shall get more good, and those also that heare him. So *Psalme* 107.8. *Let them confesse before the Lord, his louing kindnesse, and his wonderfull works before the sonnes of men.* He would haue vs haue such a feeling in our hearts, as that we should not onely confesse Gods kindnesse before him, but also make knowne the same before men.

And

And therefore all of vs muſt here be humbled, and acknowledge how exceeding ſhort we come, how ſeldome or neuer we breake foorth into ſuch confeſſion or declaration of Gods power, wiſedome, mercy, &c. as our ſelues and others might thereby be ſtirred vp the more to be thankfull vnto him, and to ſtay vpon him. Who almoſt hath ſaid, as *Dauid* in the *Pſalme: Come, and I will tell you what the Lord hath done for my ſoule*, what careſulneſſe he hath had ouer our ſoules and bodies, what faithfulneſſe he ſhewed vnto vs in all our needs, and all his wonderfull mercy and wiſedome, whereof we haue daily experience. Many can make long diſcourſes of the kindneſſe of their benefactors, and ſpend much time in telling what their good friends haue done for them: but for God, that giueth life, and breath, and all things, and that giueth power to our friends, to do vs good, and kindneſſe to put that power in practiſe; who almoſt doth ſpeake of his goodneſſe and power that he continually doth ſhew and practiſe towards vs, to moue himſelfe and others, thereby more earneſtly to glorifie his name? Pſal.66.16. Act.17.25.

Thirdly, we are here commanded to ſpeake of Gods workes with reuerence and thankſ-giuing, whether they be workes of mercie, or iuſtice. And thus the children of Iſrael with their leader *Moſes*, after their wonderfull deliuerance at the red ſea, gaue themſelues to praiſing and magnifying God, and to confeſſe his excellent greatneſſe and Maieſtie, and ſet out the ſame to all poſteritie. And as we muſt magnifie God for all his workes, ſo alſo euen for thoſe that go beyond our reach, and ſeeme moſt contrarie to carnall reaſon. And thus *Paul* hauing diſputed of election and reprobation, ſuch works as carnall men and fleſhly wits moſt ſtumble at, and would willingly ſhew their quarrell againſt, if they durſt for feare of men; *Paul*, I ſay, being a man of God, ſpeakes moſt reuerently, and with wonderfull admiration of the glorious attributes of God therein. *Rom.* 11.33. *O the deepneſſe of the riches both of the wiſedome and knowledge of God! how vnſearchable are his iudgements, and his wayes paſt finding out!* and then, *Who hath knowne the minde of the Lord?* Who can tell why God chuſeth one to life, and leaueth another to death? who can aſſigne

Gods workes muſt be ſpoken of with reuerence. Etod.15.

ſigne the cauſe of theſe things? And in the next verſe, hauing before ſpoken of ordaining one to ſhame, and another to glorie, he ſhutteth vp, and cloſeth all with this holy and reuerent concluſion, wondring at his greatneſſe: *Of him* (ſaith he) *and through him, and for him, are all things: to him be glorie for euer, Amen.* As if he ſhould haue ſaid: he made all things at the firſt himſelfe, he ſuſtaineth and preſerueth all things by his owne power ſtill, and therefore it is moſt iuſt and equall, that he ſhould diſpoſe and order all things according as ſeemes beſt vnto him for his owne glory.

We muſt praiſe God for our afflictions.

And as we muſt ſtriue to magnifie God in thoſe workes that croſſe our reaſon: ſo, in thoſe alſo that are moſt contrary to our affection: as in our croſſes and afflictions. And thus did *Iob* when God had taken away his ſonnes, his ſeruants, his ſheepe, his oxen, his camels, and all his goods, and that vpon the ſudden, he fals not to murmuring and grudging againſt God, but breaketh out into the praiſe of God; *The Lord hath giuen,* (ſaith he) *the Lord hath taken away, bleſſed be the name of the Lord.* In all theſe miſeries he could find in his heart, and ſee good cauſe, to bleſſe the name of God: for he knew that all theſe trials came from God. And though the diuell were a chiefe ſtirrer, yet he could not go beyond his commiſſion: and though God had taken away all, no wrong was done to *Iob.* God had giuen it him, and might haue taken it away ſooner, and therefore ſtill he was to be bleſſed. So did *Hezechiah*: ſo did *Eli*: *It is the Lord, let him do what he will.* So that euen in Gods chaſtiſements, which are tedious to the fleſh, and go againſt the ſtreame of our affections, we muſt praiſe him. As *Nebuchadnezzer* in the end of his ſeuen yeares miſerie, ſaith, *He is holy in all his workes, and iuſt in all his waies.* And thus we muſt glorifie the name of God in ſpeech without an oath. Now it followes to ſpeake of an oath.

Iob 1.21.

2. Kin. 20 19.
1. Sam. 3.18.

Dan. 4.34.

Swearing rightly, is an holy ſeruice of God.

And firſt we muſt know, that it is a ſingular ſeruice to God, to take an oath, when we haue a lawfull calling thereunto. As raſh ſwearing is a wicked thing, ſo right ſwearing is an holy ſeruice: and one may ſinne as well in omitting this when it is lawfully required, as in committing the other which is forbidden.

So

So in *Deut.*6.13.and 10 20. *Thou shalt feare the Lord and serue him, and sweare by his name.* In both which places God plainely requireth this swearing by him, as a speciall honour that belongs vnto him, when we haue a warrantable and iust cause to take an oath.

1 It is an error to forbid the vse of oathes.

Therefore this errour must be condemned, that would altogether roote out the vse of oathes, as vnlawfull; and being called thereto, refuse it, because they say they would not take Gods name in vaine. Whereas, in refusing to sweare by it reuerently, and vpon good ground and calling, they transgresse this Commandement, and might as well refuse to heare, and reade, and pray, as to sweare being called thereunto.

2 We may expect a blessing for swearing rightly.

Likewise it serueth for our instruction: that when the case stands so, as that an oath is required at our hands by those which haue authoritie, and when we haue a sufficient warrant, then we should willingly and carefully do it, and that with a mind to glorifie God; and an expectation of a blessing vpon this holy worke, as vpon hearing and reading, because it is an ordinance of God, as well as these be: and it is a fault, when men coming to this, do not propose the glorie of God vnto themselues; nor looke for any reward for this dutie, but onely respect the ciuill ends, to set agreement, and make peace among men. Many will hope to speede the better for a good prayer, (as indeede they shall) which neuer hope that God will looke any whit the more fauourably vpon them, for swearing religiously. But if God will punish vaine swearers, he will reward good swearing, and those that vse it aright. As a curse is denounced against the sinfull and idle vsage of it, so the reuerent and conscionable vse of it, hath a promise of blessing annexed vnto it. But for want of knowledge and faith in this point, we want the fruite of it: for a Christian, swearing for conscience sake, and in obedience to Gods Commandement, may lay vp an oath among his best seruices, and treasure it vp as a precious iewell, that shall bring an euerlasting reward with it. For God will not forget those that sanctifie his name: which all they do, that sweare reuerently by it.

Now, that we may sweare lawfully, these rules are to be ob-

Rules that we may sweare rightly.

obserued: for the { Persons / Worke } { swearing: / requiring an oath.

For the person swearing, this must be knowne and obserued, that if we would haue God accept of him, he must be a Christian: for no vnregenerate man can sweare religiously to please God, nor comfortably to his owne soule; and therefore Saint *Paul* swearing, saith, *I call God to witnesse*: but so may an vnregenerate man, and his oath be worth nothing in Gods account; therefore he addeth, *whom I serue in my spirit*, shewing, that he that will comfortably take the name of God in his mouth, to sweare by it, must sanctifie him in his heart, and serue him in his soule, or else he doth take the name of God in vaine, he doth not glorifie him at all. For an euill tree (saith Christ) cannot bring forth good fruite. And though others may haue good by that he shall do, yet it can bring no good or comfort to himselfe: nay, it is an euill worke in him, as was the preaching of *Iudas*, and casting out of diuels, and other workes which he through Christs commission was able to do: which (notwithstanding) were so farre from doing him good, or yeelding him any comfort against the terrour of his conscience, that they rather were torments, and fire in his bosome to vexe him, that had made so faire a shew, when in truth he had so foule a heart. So, if an vnregenerate man take an oath, although it be very true, yet he sinnes and dishonoureth God in thus swearing; because whatsoeuer is not of faith is sinne. Now, he hath no faith, neither lookes he to Gods Commandements, or respects his glorie in the oath. Therefore whosoeuer hath taken an oath before his calling, howsoeuer in it selfe lawfull, yet he must be humbled for the manner of doing of it, because it was a sinne in him, being voide of faith, and wanting a good conscience, and all true reuerence of Gods Maiestie. For these things can neuer be wrought, but by the worke of the Spirit, which doth conuert men that they may be fit for his seruice; whereas in the state of vnregeneracie, they tooke Gods name in their mouthes, when there was no feare of him in their hearts, and to the impure all things are vnpure.

Vnregenerate men can neuer sweare rightly. Rom. 1. 9.

Mat. 7. 18.

Tit. 1. 15.

This

This may be obſerued in the partie that is ſworne.

Now, in him to whom the oath is made, this is requiſite, (without which an oath cannot be lawfull) that he require it, and be ready to accept it. For if the party vnto whom one ſweareth, be vnwilling of it, then it is a ſinne to ſpend it vpon him, and weare his eares, and grieue his heart with it.

What inconueniences accompany raſh swearing

And therefore many men are to be reproued, that, in common buying and ſelling, are ſo forward to ſweare, as that though no man be willing they ſhould ſweare; yea rather, many are grieued and troubled at it; yet euery thing of lighteſt moment, muſt haue confirmation of an oath annexed vnto it. But what get they that will make a trade of ſwearing? Surely this, that they grow to be ſuſpected of vnfaithfulneſſe: and when they be ſo lauiſh of Gods name, both their owne hearts grow leſſe to reuerence it, and others the more ſuſpect them; whereas they thinke to remoue all ſuſpition from themſelues. For a godly man, and one that hath any true fidelitie in him, ſets more by the name of God then to pawne it vpon euery ſmall occaſion: and therefore thoſe may be iuſtly thought moſt deceitfull towards men, that be moſt prophane towards God. And he that careth not to diſhonour God, will neuer make any great ſtay to deceiue his neighbour: and they who giue libertie to themſelues to vſe needleſſe and vaine oaths, do often ſlip into falſe oaths. Theſe rules are for the perſons. Now for the thing it ſelfe.

Rules of a religious oath.

First, it muſt be true that is ſworne: That is, whatſoeuer we confirme by taking the name of God in our mouthes, muſt not onely be true in it ſelfe, but a knowne truth, of which he that ſweareth, hath ſome certaintie, his conſcience muſt not doubt of it: if he do, he ſetteth too light by Gods name. So *Ieremie* Chapter 4. verſe 2. he requireth that men ſweare in truth and in iudgement: if one will come to auerre and affirme a thing with an oath, he muſt be able to ſay, I ſweare nothing but that, which (vpon ſound ground and good proofe) I know to be true, I am ſure of it, and haue in mine owne heart iuſt warrant for that which I ſpeake: elſe vpon euery light coniecture, and ſlender opinion to confirme a thing by an oath, though it fall out to be ſo, is to prophane

Firſt it muſt be of a known truth.

Gods

Gods holy name, and take it vp with a vaine and vnreuerent affection, in that one is so rash, to aduenture so easily and suddenly vpon a thing of such weight and importance.

2 Oathes must be taken in matters of importance.

Secondly, an oath must not be taken in light and small matters, but in things of great moment. Though the matter be certaine, and in our knowledge, such as we may safely testifie the truth of it: yet if it be but a trifle, it is not worth an oath. In such a case, man must rather be content not to be credited, then to call Gods name to witnesse. When *Moses* was the Iudge, he appointed inferiour officers to haue the managing of smaller matters, and onely the greater and weightier causes were brought to him, to heare and decide. Now, then if it were not fit for *Moses* to be called to the ending and making vp of euery light and idle controuersie; much lesse is it for vs to debase God so much, as to bring him in vpon euery trifle. We would count it a very vnseemely thing, to trouble high Officers and Magistrates with causes which the meanest neighbour could arbitrate. And if it be too much disgracing of a Noble mans dignitie, to call him foorth about euery such thing of no weight; much more profanenesse is it towards God, and sheweth a heart nothing touched with the greatnesse of his Maiestie, to vrge him to come out of his place, to deale in such trifles. Therefore, vnlesse it be matter that tends to the glory of God, or some great good of man, to end contentions that would be dangerous, and to set vnitie and good order among men; we must not presume to meddle with the name of God, nor bring triuiall matters before his glorious presence.

Exod. 18.

3 Oathes must be taken with reuerence.

Lastly, we must do it with great feare and reuerence: as in *Eccles.* 9. 2. it is noted as the marke of a good man, to *feare an oath*. And though one be the childe of God, and an oath be required of him, and he know the thing to be certainly true, and the matter also of weight, worth an oath: yet if he come lightly, without any regard of God, and reuerence of that his excellent name, he hath failed in his swearing, and hath taken Gods name in vaine, and is to be humbled for it: For, in the second *Psalme*, and the eleuenth verse, he saith, *Serue the Lord with feare*. Now if a man must not vndertake

any

any ſeruice of God without feare; much leſſe may he call God to be a ſpeciall witneſſe, and after a ſpeciall manner ſet himſelfe before him, without reuerence and due feare of his Maieſtie. And ſo much for the Commandement. Now followeth the reaſon of it.

For the Lord will not hold him guiltleſſe that taketh his Name in vaine.

He that takes Gods name in vaine, and repents not for it, drawes downe Gods iudgements vpon himſelf.

HEre God, from the greatneſſe of the perill, goeth about to terrifie men from the ſinne: Now where he ſaith, the Lord will not hold him guiltleſſe, ſomething more is vnderſtood, then is expreſſed. For the meaning is, that God will account him as guiltie, and execute a ſharpe and ſeuere puniſhment vpon him. So that, this we may here obſerue as a plaine doctrine, That he that ſinnes againſt this Commandement, vnleſſe he do ſoundly repent, ſhall draw heauie iudgements vpon himſelfe. As the offence is heinous, ſo will the puniſhment be anſwerable. For it is God that vndertaketh to proſecute againſt them: he will not put it vp, but be reuenged vpon them. If man onely accuſed them, they were not neceſſarily faulty, but might receiue credit with men, or at leaſt haue comfort in their owne ſoules, as *Naboth* had, and they which are ſpoken of, *Eſay* 29. 21. that were made to *ſinne in word*, when they ſpake truly and faithfully: and being righteous, were yet *made to fall without cauſe*: but if God conuince, who ſhall cleare? if he condemne, who ſhall iuſtifie? Their owne tongues, and hearts, and conſciences ſhall paſſe a verdict againſt them. If man onely were offended, man alſo might determine the cauſe as vmpire or Iudge, and ouerrule the aduerſary. For the ſentence is not alway as the plaintife would haue it: but (as *Eli* told his ſonnes, 1. *Sam.* 2. 25.) *If one ſinne againſt God, who will plead for him, or take vp the matter betweene them?* If a man onely followed the cauſe, there might be many helpes as protections, or bailes, or flight, or pardon, or death of either ſide, &c. But if God purſue, who can reſiſt him? who can eſcape him? who can ouer-match his power, or (without true repentance) flie from his fearefull iudgements threatned againſt them? If he caſt them, they

be

be subiect to any punishment, or al punishments, in euery place they may feare apprehension; at all times they may expect execution: so carefull is their state that breake this Law, and fall into the hands of the liuing God.

And yet of all sinnes, this seemeth most safe in the eyes of men. A greater penaltie is laid vpon him that robs a man of his goods, then vpon him that robs God of his glorie? and one may with more ease carrie out a blasphemous and furious oath, yea, many of them, and wicked scoffing and mocking at the word and workes of God, then any slanderous reproach, or taunting tearme against his neighbour, that is but dust and ashes like himselfe. Therefore, sith men let it slip so easily, God will take the more notice of it, and punish it more sharply. For indeed men are farre more carefull for their owne vainegloy, then for Gods glorie: and therefore if God should referre it to mens assisses, it is sure, little order would be taken for it. Yea, commonly it is seene, that those which should reforme and correct others in this point, haue themselues most need to be reformed, and corrected: and some of the greatest rulers, that should most represse blasphemie, of all others practise it most. For if they be neuer so little crossed, how do they seeke to ease themselues, but by violent and outragious swearing? Therefore, if God should put ouer the punishment of it to their discretion, like enough a very slight penaltie should serue the turne. And men also could not inflict a sufficient punishment answerable to the fault: for damnation is the due punishment, as *Iames* 5. 12. Therefore God will haue it come before his iudgement seate, and himselfe will be the Iudge, and executioner in this offence.

Vse 1. Such as vse to take Gods name in vain grow more and more shamelesse.

Sith then, God vndertakes to punish it: the vse is for the terror of all vngodly persons, that giue such libertie to themselues to runne ouer, in the breach of this Commandement aboue the rest, that they grow shameleſſe, and shew their sinne like Sodome; nay, they will do it to grieue them that dislike it; and vsually they take a great pride in it.

Many also of the ciuiller sort will be loth a man should see them take away their neighbours cattell, or goods: yet if they sweare in a passion, and be told that they are in great fault, for they

they wrong God in that which is most deare vnto him, they dishonour his holy name; then they turne all into a iest and laughing; What? is that such a matter? do you stand so much vpon an oath? who is there I wonder, that doth not sweare sometimes, and let fall an oath before he be aware, when he is angry? And doe they make so light a matter of it? Is it a small thing to fall into the hands of God? Nay, there be some of Gods people, that can say truly, through Gods mercie, that they had rather chuse to haue their soule to passe from their body, then a wicked oath from their mouth. For if God haue threatned to bring iudgement vpon vaine swearers, then where shall mad and franticke swearers appeare? For though men let them passe, yet before the great Iudge of heauen and earth, they be liable to an action of eternall death. Whereof, in a case of such danger, men must be content to be admonished, and to be helped out of the sin; and not chafe and rage against him, that by a wholsome rebuke, desireth to preserue them from the wrath of God, and to draw their soules out of perdition.

But this is the defence of many swearers; That they sweare not from an euill minde, nor in any bad meaning, but onely by reason of a long custome, which they cannot now leaue. But this defence is much worse then the offence. For it is all one, as if a common robber should pleade, Not guiltie, before the Iudge, confessing that he had indeede robbed, and murdered, yet he thought himselfe an honest man, because he did it not of an ill intent, but onely for that he had accustomed himself to theeuing & spoiling euer from his childhood: and therefore he must needs continue that course of life still, he neither could nor would alter his custome. Would an earthly Iudge acquite such a shameleſſe malefactor, though the wrong concerned onely other men, and not himselfe? And shall God the most righteous Iudge, let such escape, as make it their ordinary custome to rob him of his owne glory, and to pollute his most holy name? Other malefactors vsually do not kill before they be prouoked, neither will they steale but in hope of gaine to themselues: but these wicked swearers flie vpon God, who neuer did them hurt, and they are needleſſe

Custome to sweare excuseth not, but accuseth more.

leſſe and ſenſeleſſe theeues, for they ſpoile and rob, without any hope or poſſibilitie of gaine: yea, with euident hurt to their owne ſoules, hinderance of Gods glorie, and griefe of heart to their Chriſtian hearers.

Comfort of ſuch as haue receiued wrong by falſe ſwearing.

Laſtly, this may ſerue for the comfort of them that haue receiued wrong by falſe oathes, and haue falſe matters carried out againſt them, by the helpe of periurie. Though earthly Iudges, do not with due care and deligence ſearch out this; or, by reaſon of their ignorance or error, cannot find out the right; and counterfeit matters paſſe for currant: yet the Iudge of Iudges will make a better inquirie, and ſet downe a more true and vpright ſentence, and will lay open their innocencie, and the damnable hypocriſie, and impudencie of their aduerſaries: and not onely diſcouer it, but plague and confound them for it, if they perſiſt impenitent. And this was the caſe of *Naboth*, and his children. He was by ſuch wretched dealing ſurpriſed, and brought to death, as a malefactour and traitor againſt the King, and blaſphemer of God: but hath not God ſhewed in his Word, how he brought deſtruction vpon the actors, and rooted them out, and ſwept them and their ſeede away from the face of the earth? and *Naboths* name is now cleered, and euerie one that heareth of him, knoweth him to haue beene better then *Ahab* or *Iezabel*. So that God brought their ſinne vpon their heads, and hath not ſuffered his innocencie to be ſtained. God would not beare with it; how euer, for feare of *Ahab* the king, no man durſt go about to redreſſe it. Therefore, albeit ſometimes wicked ſinners will impudently out-face, and by ſwearing and forſwearing, ouer-ſway good cauſes of Gods children, and carry away matters for a time that are altogether falſe: yet be patient, God will not let the vprightneſſe of his children be alway oppreſſed, he will not ſuffer his ſacred name thus wickedly to be abuſed, and made a ſhelter for lies and ſlanders, but when his good time comes, he will let the world ſee how ſhamefully they dealt. And though now, while God holdeth his peace, they flatter themſelues, and be not afraid to prophane his name, ſo they may effect their malicious purpoſes for matters to go on their ſide: yet God will cauſe their wic-

kedneſſe

kednesse to returne, and fall vpon their owne heads, and their owne shame shall couer their faces; and the wrong done, both to his name and to his seruants, shall be fully discouered and reuenged. Thus much concerning the third Commandement, for the glorifying of Gods name. Now followeth the fourth, in these words.

The fourth Commandement.

Remember that thou keepe holy the Sabbath day. Sixe dayes shalt thou labour, and do all that thou hast to do, but the seuenth day is the Sabbath of the Lord thy God; in it thou shalt do no manner of worke, Thou, nor, &c.

THe purpose of God in this fourth Commandement, is, to teach vs to set apart the seuenth day wholly from all worldly affaires, to the exercises of religion and mercie. The parts are two: The one setteth downe the duties to be performed; the other the reasons to moue vs to performe them. In the first is shewed what we should do, and from what we should decline. The thing to be done is keeping it holy, celebrating an holy rest vnto God. The things to be forborne, are all such works, as hinder vs, or any vnder our charge, from sanctifying the Sabbath.

Reasons for obseruation of the Sabbath day.

The reasons are diuers. The first is drawne from the equitie and righteousnesse of it, in these words; *Sixe dayes shalt thou labour, & do all that thou hast to do.* As if he had said, I haue giuen thee sixe dayes for the workes of thy calling, and haue set apart but one day in seuen, for my speciall worship and seruice, and therefore thou oughtest with all cheerefulnesse and readinesse, to yeeld obedience to this so reasonable and equall a law. First from the equitie.

2 Secondly frō Gods right.

The second reason is taken from the interest and right of God, in these words: *The seuenth day is the Sabbath of the Lord thy God.* As though he would say, I haue taken it to my selfe, I challenge it to be employed in my seruice, it is my day, and

not thine: therefore vnleſſe thou wilt make thy ſelfe guilde of ſacrilege, by applying holy things to vngodly and common vſes, thou muſt not conuert this time, which I haue ſet apart for mine owne worſhip, to thine owne profit or pleaſure.

3 Fom Gods example.

The third reaſon is taken from Gods example, in theſe words; *For in ſixe dayes the Lord made heauen and earth, the ſea, and all that in them is, and reſted the ſeuenth day.* As if he ſhould ſay, If thou wilt follow examples, then follow the beſt example. Now what better example can there be, then of God himſelfe? who, when he made the world, and all things in the world, contriued all his workes ſo, as that he finiſhed them in the compaſſe of ſixe dayes, and on the ſeuenth day reſted from all his works of creation, onely preſeruing thoſe things which before he had made. Therefore from his example, learne thou ſo to diſpatch all thy buſineſſe in the ſixe dayes, as that on the ſeuenth day, ceaſſing from all ordinarie labours of thy calling, thou maiſt giue thy ſelfe wholly to the duties of ſanctification and loue, for which end he hath appointed this reſting on the ſeuenth day.

From the end of the Sabbath.

The laſt argument is taken from the end and vſe of the Sabbath, in theſe words; *Wherefore the Lord bleſſed the Sabbath day, and hallowed it.* As if he ſhould ſay, If neither the equitie of the Commandement, nor the right of God, nor yet his example will preuaile with thee, to perſwade thy heart to keepe this Commandement: yet in regard of thine owne profit, and the benefit thou ſhalt reape to thy ſelfe, yeeld to keepe it holy. For God hath not taken this to himſelfe for any commoditie that he ſhould haue by it, but euen for thy good: he hath appointed it for holy vſes that it might be a meanes to bring his bleſſing not vpon the ſoule onely, but vpon the bodie alſo, and eſtate of all them that obſerue it. Therefore, if thou loue thy ſelfe, and wouldeſt haue proſperity to thy ſoule and body, be carefull to keepe holy the Sabbath, as the Lord hath commanded thee. Thus much concerning the drift and expoſition of the words of this Commandement.

That the Sabbath is morall and perpetuall.

Now, becauſe there be many that are not perſwaded of the continuance of the Sabbath; and account the keeping holy of the ſeuenth day, in the number of thoſe ceremonies which be abrogated

abrogated by Christ, as belonging onely to the Iewes: therefore it is requisite, that we proue and confirme by some sound reasons out of Gods word, that this Commandement is morall and perpetuall; and as carefully to be kept vnder the Gospell, as vnder the Law, and to continue in force, so long as any of the other Commandements, euen so long as there is a world and a Church militant in it.

Argument to proue the Sabbath day to be perpetuall.

The first argument to proue the perpetuitie of the Sabbath, may be drawne from those reasons which God vseth for the confirmation of it in the text. The reasons are all perpetuall, and not one ceremoniall, and euery one belongs vnto vs, as much as vnto them: and therefore it is without reason to make the Commandement it selfe of lesse scope, and binding fewer to keepe it, then those reasons which are brought to confirme it. For, go through the whole Commandement, what one word in all of it hath any note of ceremonie? what reason sauours of any ceremoniall thing to the Iewes, that the Commandement should be tied onely to them? For God commands them to keepe the seuenth day, because it is most equall, seeing that he hath permitted sixe dayes for their ordinarie trauell. And hath not he giuen vs libertie to labour sixe dayes in our calling? and is not the equitie altogether as forcible to vs in euery age, as it was to them in their ages? If God hath taken from vs none of the sixe dayes, which he gaue to them, what reason haue we to take away the seuenth, or any part of the seuenth, more then they?

1 From the Reasons in the Commandement.

Then, secondly it is the Lords; therefore the Iewes may not imploy it any otherwise, then according to his will: and doth not this reason hold as strongly now? Haue we any priuiledge, granted to conuert to our owne priuate vses, those holy things which are Gods, more then in old time the Iewes had?

And for the example of God, that he ceassed from creating, doth it not reach to all men, and to all times alike? are not we as much bound to follow Gods example as euer any?

Lastly though in nature it differeth nothing from other dayes, yet by diuine institution, it is a day blessed to them that

keepe it; and to this end consecrated, that it may bring a blessing. Hath time worne out the force of this argument? Is God lesse able to blesse vs now? or should we lesse desire, or do we lesse stand in need of his blessing then they? We see then that all the reasons are firme & strong, the length of time cannot abrogate the truth and strength of the reasons; therefore neither can it disanull the Commãdement which is grounded hereupon. Therefore those that cannot exempt themselues from the arguments confirming the Commandement, may not pull their neckes out of the Commandement it selfe.

2 From the time.

Secondly, from the time, when this Commandement was first giuen, and the keeping of a Sabbath holie, first instituted, we may easily perceiue, that this Commandement is no more ceremoniall then all the rest. For it was giuen in mans innocencie, when *Adam* was perfect, and needed no ceremonie to leade him to Christ, nor to signifie any spirituall resting from sinne. Yea it was before Christ was promised, to whom all ceremonies haue respect. For he was perfect by creation, and held his happie estate, not by faith in the merits of Christ, but onely by confidence in God, promising him life, so long as he continued in innocencie and obedience. For this Commandement was not first giuen at Mount Sinai, no more then any of the other nine: but equally with them bound the conscience of *Adam* the first man, and in him all his posteritie, and is of like antiquitie with the rest. The first seuenth day that euer was, was as much to be sanctified as any Sabbath following. As may appeare in the second chapter of *Genesis*, the second and third verses, where it is said, that God after the creation finished in the sixe dayes, *rested on the seuenth*: and therefore *he hallowed the seuenth day and blessed it*. Now then, sith it was instituted in Paradise, afore either there were any Iewish ceremonies, or need of any such ceremonies as did teach spirituall rest from sinne, and euerlasting rest in heauen, it may not be reputed among the Iewish ceremonies. And this reason is the rather to be marked, because it sheweth the weakenesse of that obiection that some men bring against the Sabbath: O (say they) the Iewes were babes in Christ, and weakelings, and therefore they had need of a Sabbath; but

Hebr. 4.3

we

we are past babes, we are men growne, and haue more knowledge, and are stronger then they. Grant them this: yet are they stronger then *Adam* in his innocencie? haue they greater knowledge, and more grace, then he had before his fall? But God saw it needfull for *Adam* to haue a Sabbath in paradise. And if it were needfull for him that was without sin, and had no clog of corruption to hinder him, nor ill example to seduce him; yet (I say) if he had need of this (as God in his wisdome saw he had) because his calling (though followed without tediousnesse) would yet partly haue withdrawne his heart, that he could not so freely and wholly haue giuen himselfe to the praising of God, and considering of his power, wisdome, and goodnesse; and therefore was to set one day apart from all workes of his vocation, that he might wholly addict himselfe to religious and holy exercises, and with greater libertie and comfort do them; then what need haue we? and how farre is our necessitie greater? which are burdened with many corruptions of our owne, and haue temptation from many ill presidents, and many allurements of the world, to pull our hearts from the worship of God, which are men of polluted lips our selues, and dwell among people of polluted lips: and which cannot without farre greater distraction, and wearines also, follow our callings. If *Adam* had need of a Sabbath whē he had no corruption to hinder him, how much more haue we, which both within and without are beset, & on euery side compassed with such strong impediments from our selues and others, that when we haue a Sabbath to bestow wholly and only on godlinesse and religion, can hardly and with much adoe keepe our hearts from wandering after the world and earthly things? If *Adam* had need in his innocencie of this helpe, then no man in this world is so strong, as that he for that cause might exempt himselfe from keeping a Sabbath. It was giuen to strengthen and helpe the Iewes, and they needed it: yea it was giuen to *Adam*, and he needed it, that he might more freely serue God, and more comfortably reioyce in him. So for this reason also, it is perpetuall, and not ceremoniall. Esa. 6.

Thirdly, the manner of deliuerie confirmes the perpetuitie

3 From the maner of the deliuerie.

of it, and shewes that it is of as great force, as any of the other nine, for this was written by the finger of God in the Tables of stone with the other, and therefore this is not to be exempted, *Deut.* 10.4. *Then he* (viz. the Lord) *wrote vpon the Tables according to the first writing, the ten Commandements, which the Lord spake vnto you in the Mount, out of the fire, in the day of the assembly, and the Lord gaue them vnto me.* That reason which *Moses* brings to confirme the authoritie of all, doth as strongly establish this, as any of the other: *viz.* that God first by his owne immediate voice commanded this, as well as the rest, and after wrote it also in the tables of stone, and commanded *Moses* to put them in the Arke, to shew that no man could fulfill, and perfectly obey them, but onely Christ. If these tenne were altogether written by God, and no exception made whereby the Sabbath should be inferior to the rest, but all together put into the Arke, then a man may as wel rend any of the other away, as this: yea, and that with more shew of warrant. For none of them all, is more fenced with reasons, and mounded about with more strong arguments, to keepe out the cauils and obiections of men then this is. So that, where God hath of set purpose vsed such strong meanes to vphold and grace it, no man can abrogate it, nor ought to seeke to ouerthrow it.

1. King 8 9. 2. Chron 5. 10

4 The opposition of wicked men, and the vnwillingnesse of good men to keepe the Sabbath.

Fourthly, the great and bitter warre that wicked men raise vp continually against it, and the vnwillingnesse and vntowardnesse that is in the flesh euen of Gods owne children, to yeeld vnto it, sheweth euidently that it is spirituall: otherwise the flesh would neuer so rebell against it. And Gods seruants find by true and daily experience, that they neuer feele more sound comfort, then when they do spiritually obserue it: neither doth any thing vsually more humble them, then when they breake it. So that these reasons do euidently proue; that the keeping of the Sabbath day holy, is a morall law, and bindeth vs, and all men to the end of the world.

Obiection. 1.

But because the point may be more manifest and plaine, it is good to answer some of their obiections, whereby they would ouer-turne the plaine truth. Now, the grand obiection is, Because we keepe not the same Sabbath that the

Iewe

Iewes did, but the day is altered: therefore they say, we must keepe none. This argument doth not carry such weight, but that vpon due examination, it will be found weake and insufficient. For though we keepe not the selfe-same day that they did, yet we haue the same Commandement and authoritie for our day, that they had for theirs. Therfore this day that we keep, is called the Lords day, *Reu.* chap. 1. ver. 10. where *Iohn* saith, *he was in the spirit vpon the Lords day.* Afore it was called the day of Rest, because God rested on it from the worke of Creation: but now it is called the Lords day, because Christ Iesus instituted it as a speciall memorie of his resurection, and of the perfecting of the worke of our redemption. For the Apostles, by the authoritie of that Spirit which alway assisted them in their ministeriall office, did alter the day, and themselues kept, and ordained it to be kept in all the Churches: as may appeare in the twentieth chapter of the *Acts* and seuenth verse. The first day of the weeke, the Disciples being come together, to breake Bread, *Paul* preached, &c. This was the first day of the Iewish weeke, and our Lords day: *Paul* himselfe kept this day, which he spent in preaching till mid-night, and after administred the Sacrament: in which two exercises he continued till the dawning of the day. So that the keeping of this day was instituted by God, and kept by the Apostles and the Churches in their time: and therefore as much belongeth to vs, as the other to the Iewes: and is of no lesse force now, then that which was before. And the Apostle also confirmeth the obseruation of it 1. *Cor.* 16. 1, 2. *Now for the collection for the Saints, as I haue giuen order to the Churches, euen so do ye. Vpon the first day of the weeke, let euery one of you lay by him in store, as God hath prospered him.*

Answer. Alteration of the day doth not abrogate the Sabbath.

Then secondly, the cause of the change, and of our keeping this day, is vpon as good ground as their keeping of that day. For when the creation of the world was the greatest worke that euer was done, then the memoriall of that was iustly to be regarded. But now that a greater and more excellent worke was done, namely the redemption of the world, it was reason that the greatest worke should haue the preheminence, and carrie the name of the day. They rested that

2 The day of celebrating the Sabbath, why it was changed.

that day, becauſe on it God reſted from the worke of creation: we this day, becauſe on it Chriſt roſe againe from the working of our redemption; which being a greater worke, cauſed a change of the day. Sith then the day was not changed without a good warrant and ſtrong reaſon, that alteration of the day detracteth nothing from the truth and force of the Commandement. And whereas they ſay, that the Church may at their pleaſure alter it, that cannot be; for there can neuer be an authority greater then the authoritie of the Apoſtles: nor a cauſe greater then the Reſurrection of Chriſt, and the Redemption of the world by him: and therefore neither can the day be changed. For to make a new day without warrant or iuſt cauſe, were to ſet our owne willes againſt Gods wiſedome. For, if the Iewes in former time were bound to keepe it holy, and to celebrate a ſeuenth day, in remembrance of the creation of the world, then how much more carefull regard of the Lords day are we bound vnto, ſince beſides this benefite of creation, we haue the moſt great and glorious worke of our redemption by the bloud of Chriſt, added vnto it? So that we ſhould neuer ſpeake, or thinke of this change, but we ſhould alſo call to minde this great benefite, which was the cauſe of it; and lay a double bond vpon our owne ſoules to keepe it. If *Adam* had cauſe to ſpend a day in praiſing God for his creation, then we haue greater cauſe; ſith, beſides that, we haue alſo the redemption to be thankfull for. And if this be a good argument, we keepe not the ſelfe ſame day that the Iewes did, therefore the day is aboliſhed, and we are bound to keepe none: then by the ſame reaſon one might conclude thus: You ſee we haue not the ſame Sacraments, as concerning the outward ſeales, that the Iewes had, (for they had Circumciſion and the Paſchall Lambe: but now theſe ſignes be altered) and therefore we need not regard Baptiſme, nor the Supper of the Lord. This were no good argument in this caſe; for though the ſignes be different, yet the ſubſtance is the ſame: Chriſt Ieſus is ſignified and alſo exhibited to euery worthy and faithfull receiuer, by our Bread and Wine, as well as by their Lambe; and by our Baptiſme, as well as by their Circumciſion. Therefore we ſhould not deſpiſe them, but be ſo much the more

The Sabbath day cannot now be changed by the Church.

more carefull to prepare our ſelues for them, becauſe the ſeruice is more eaſie, and the promiſes more lightſome. If then it will not hold, that we haue no Sacraments, becauſe the outward ſeales be altered, then it is as weake a conſequence, that we haue no ſeuenth day to be ſanctified, becauſe that day is changed, and we keepe not the ſame that they did. So that no prooſe can be gathered from the varying of the day, that the dutie is aboliſhed, becauſe the authoritie to confirme ours is Apoſtolicall, and the reaſon as good, and this obiection doth not hold in the like caſe. Againe they obiect, that to a Chriſtian euery day is a Sabbath, and therefore we ſhould not reſtraine it to one day more then another. But that is falſe; for God doth not require, neither is it lawfull for Chriſtians to keep euery day as a Sabbath, ſo long as they liue vpon the earth. For the Lord doth as well require vs to ſerue him in the labours and works of our ordinarie callings in the ſixe dayes, as in the works of pietie and loue on the ſeuenth day. Indeed in heauen we ſhall keepe a continuall Sabbath to the Lord: but now, to vs which liue here, there is as much difference betweene the Sabbath day and other dayes, as betweene the conſecrated bread we receiue at the Lords table, and the common bread that we receiue at our owne table. This is true, that euery one muſt ſerue God on the ſixe dayes, and all his life long, yet ſo as he may and muſt do the duties of his ſpeciall calling withall. But on the ſeuenth day, we muſt not onely ſerue God, but we muſt ſerue him in the duties of religion, and mercie onely. As for example: Gods children will not eate meate at their owne table, without crauing Gods bleſſing vpon it: but when we are to come to the table of the Lord, they vſe a greater and more ſolemne preparation, becauſe they expect a greater and more excellent bleſſing. Likewiſe a Chriſtian in all the works of his calling, hath a regard to ſerue and glorifie God; but in a more ſpeciall manner vpon the ſeuenth day, becauſe he then looketh for a more plentifull and liberall bleſſing, both vpon ſoule and body. And to that end he forbeareth all other works ſaue onely works of neceſſitie, that he may more fully addict himſelfe to the worſhip and ſeruice of God.

Obiect. 2.

Anſwer. Euery day is not a Sabbath to a Chriſtian

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And theſe men that among vs vrge ſo much, that euery day muſt be a Sabbath, marke them, whether they keepe an holy reſt any day at all; and whether there be any families ſo bad as theirs, or any more irreligious, then thoſe that ſpeake of keeping euery day an holy Sabbath. But others, that in conſcience to Gods Commandement, do binde themſelues to the keeping of the Sabbath, which God hath inſtituted, go farre beyond them in all vertues and holineſſe. If they could ſhew any good effect in themſelues, of this their euery day Sabbath, we might giue ſome more credit to them: for God doth alway giue a bleſſing to his owne ordinance being rightly and purely vſed. But for ſuch vnholy perſons that neuer in all their liues kept one Sabbath holy, to boaſt of keeping euery day a Sabbath, is a ſhame and ſinne iuſtly to be reproued.

Obiection 3. The third obiection, is taken out of *Col. 2.16. Let no man comdemne you in reſpect of an holy day, or of a new Moone, or of the Sabbath dayes.* Where the Apoſtle (ſay they) puts the Sabbath among other ceremonies, which are to be abrogated.

Anſwer. But we muſt know, that the Apoſtle ſpeaketh of ſuch Sabbaths, as are in the ranke with the meates and drinks, whereof he ſpeaketh before: of which ſort, were the firſt day of euery moneth, and the firſt and laſt dayes of euery one of their three ſolemne feaſts, euery ſeuenth yeare, and the yeare of iubelie: of theſe he ſpeaketh, and not of the Lords Sabbath day. All which are now abrogated, as being ceremonies: but this remaines vnchangable as well as any of the reſt that were written in the tables of ſtone with it.

Difference of Sabbaths.

Obiection 4. *Adam* had it not by the law of nature, for then the Gentiles ſhould haue bene tied vnto it; but they were not tied to the obſeruation of it, &c.

Anſwer: *Adam* had by the law of nature to keepe a ſolemne time to the Lord, & by diuine inſtitution to keepe the ſeuenth day. And the Gentiles alwaies were, & to the end of the world ſhall ſtand bound to keepe the Sabbath, by vertue of the firſt inſtitution giuen to *Adam*, and in him to all mankind.

Obiection 5. If the Sabbath had bin morall, Chriſt wold not haue altred it: for he came not to diſſolue the law, but to fulfill it. *Mat. 5. 17.*

Anſwer: The alteration of the day, is no diſſoluing of the law,

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no more then the alteratiõ of the ſeuerall ſeruices, once in force by vertue of the ſecond cõmandement, as namely Circũcifion, Sacrifices, the Paſſouer, &c. doth aboliſh that commandement.

Chriſt compareth the Sabbath to a ſacrifice, *Matth.* 12. 7. Therefore it is ceremoniall.

Anſwer: He vſeth there a prouerbiall ſpeech, thereby ſhew- *6. Obiection.*
ing that the greater dutie muſt be preferred before the leſſe, when both cannot be performed, as may euidently be ſeene *Matth.* 9. 13. where the ſelfe ſame ſpeech is vſed, and yet there is no queſtion of ceremonies, but onely of companie keeping with publicans and ſinners. And thus much for the prouing of this, That this Sabbath is morall, and perpetuall.

Which, ſith it is ſo, the vſe is for the confutation of ſuch, as *Vſe 1.*
ſharpen their wits & tongs, and open their monthes to ſpeake againſt it; not content to take libertie themſelues, but would make a gap for others to breake out alſo. It is a grieuous thing for one to be vnholy himſelfe, and to practiſe the breach of any of Gods Commandements: but to draw others to impietie, & as much as they can, to breake the yoake which God hath layd vpon them, this is much more intollerable. This was the practiſe of *Eue*, *Gen.* 3. when ſhe had tranſgreſſed the law of God her ſelfe, then ſhe ſeeks to draw *Adam* into the ſame rebellion: and being firſt deceiued, ſhe endeuours to bring her husband into the ſame error.

This is alſo for our inſtructiõ; that we muſt ſo reſt vpon Gods reaſons, and ſo ſtand for his worſhip, as no blaſt nor obiection of vaine and ſinfull men may blow vs away, nor weaken our reuerence to Gods ordinance. It is a great fault that we are no better confirmed in the truth, but that euery obiection and ſtumbling blocke will vnſettle our minds, and make vs doubtfull and vncertaine whether we go right or wrong. It is to be feared that ſuch perſons are laden with ſinnes, and caried away *2. Tim. 3. 7.*
with their luſts, when they are euer learning, and neuer able to come to the knowledge of the truth. And the chiefe cauſe why men are ſo quickly drawne away from the truth, is not becauſe of the ſtrength of the arguments made againſt it, but by reaſon of their owne weakneſſe, and want of ſinceritie, in that they do not carefully labour for ſound knowledge, nor conſcionably practiſe the things they do know. Therfore we muſt labour for

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vprightneſſe of heart, and for the ſpirit of truth, which may ſo ſettle and ground vs in the truth, as that euery blaſt of falſe doctrine may not ſo alter our iudgements, nor ſhake our foundation, that we ſhould be ſeduced by them. And ſo much to proue that the obſeruing of the ſeuenth day, is a morall and perpetuall dutie, to continue while the world endureth. Now let vs come more particularly to the words of the Commandement. And firſt for that word,

Remember.

THe Hebrew word which here is engliſhed *remember*, may ſignifie, either to call to mind ſomwhat before, or to keep in mind ſomewhat for afterwards. as appeareth *Iſa.47.7.* and *Lam.1.9.* and ſometimes both; and ſo it is to be taken in this place. For this holy Law was giuen of God before it was deliuered in mount Sina, and was to continue for euer after.

He that will conſcionably keepe the Sabbath, muſt prepare to be readie for it.

In that God prefixed in ſpeciall termes, as it were of ſet purpoſe to meete with mens forgetfulneſſe, a *Memorandum* more here then in any other of the Commandements: we may hence learne, that whoſoeuer will faithfully and conſcionably keepe the Sabbath when it is come, muſt haue a ſpeciall forecaſt to be readie for it before it come. One cauſe of this caueat which God giueth, and of the diligence that we muſt haue in this remembring and preparing for the Sabbath, is our owne infirmitie; who vnleſſe we be verie circumſpect, ſhall eaſily be intangled with ſome occaſions, which will then diſtract & draw our minds from Gods ſeruice: ſome money to pay or receiue, ſome iourney to take, ſome one thing or other, that being not remembred in time, will ruſh in vpon vs now & muſt be done, becauſe it was omitted before when conueniently it might haue bene done, and cannot tarrie till afterwards.

Reaſons why we ſhould remember to prepare for the Sabbath before it come.

Sith then we are ſo ſubiect to diſtraction, and do ſo ſoone forget thoſe things, which by wiſe foreſight might haue bene done well, without anie breach of the Sabbath: this muſt teach vs to haue a godly care to prouide againſt all ſuch lets, and preuent all ſuch incombrances. That policie and diſcretion which we ſee in naturall men about the market of their bodies, we muſt learne for this market of our ſoules: they will be prouiding and thinking before, what they muſt buy, and what they muſt ſell there, and will not haue the things

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to ſeeke when they ſhould preſently vſe them, but will haue all things ſo readily prepared, that they be not hindered of their beſt aduantage: ſo, if euer we will make good markets for our ſoules, we muſt wiſely diſpatch the works of our ordinary callings before the Sabbath, & ſet all things ſtreight, ſo as we may not be burthened with worldly cares & troubles, which would carrie away the force of our meditations & thoughts from the exerciſes of religion. For theſe exerciſes be ſpirituall, and we in part be carnall, and a litle matter will make a great diſorder in our fraile hearts, to draw them from heauenly things. Therfore vnleſſe we looke vnto our wayes, & watch ouer our ſelues, and faithfully perfoſme the duties of our callings in the ſix dayes, the ſinne committed on the one ſide, and the buſineſſe omitted on the other, will ſo hale and pull away our thoughts, that we ſhall not be able with any life or power to ſettle and faſten our meditations on heauenly things. We muſt therefore ſtop out all diſtractions and incombrances, & raiſe vp our hearts againſt deadneſſe and dulneſſe, by a wiſe managing and finiſhing of outward affaires, and a godly and religious ordering and preparing of our hearts, if euer we will comfortably and profitably ſpend the Lords day in the Lords worke.

Then againe, beſides theſe needleſſe lets, which through our owne weakneſſe we draw vpon our owne heads, there be hinderances enow on euery ſide, which (do what we can) we ſhall neuer be able wholly to preuent, but they will ſet vpon vs. Few congregations ſhall we find, where we ſhal not ſee euill examples of idleneſſe, worldlineſſe, and vaine recreations, which be ſo much the more cõtagious, becauſe the law doth not correct nor reſtraine them. Satan is alſo readie to take all aduantages, and by all meanes he can, to hinder vs from the ſpirituall performance of theſe holy exerciſes, which the Lord requireth of vs. And in the beſt, there be ſuch ſtrong deſires, ſuch a loue of the pleaſures and commodities of this world, that vnleſſe we be ſtrongly garded and defended, they will breake in vpon our hearts, and diſorder our affections, and draw vs to many idle and vaine ſpeeches. Let vs therefore fence our hearts about diligently with theſe thoughts: what do I know? whither are mine affections carried? hath not God bid me remember the Sabbath? Hath he not ſet a ſpeciall marke vpon it, that I ſhould at

2 Euil example

no

no hand forget it. And thus earnest and timely striuing, we shake off vnmanly and vnreasonable words and cogitations.

4 Obiections from carnall and worldly professors.

And further we shall haue the world to obiect, and bring in carnall reasons to make vs negligent. What need you be so strict, this is too much niceneſſe: many great and learned men take farre greater liberty, which they would not do, if the matter were so dangerous. Haue not they a care to be saued as well as you? shall none go to heauen, but such as are as scrupulous as your selfe? and such like. Which will certainly carrie one away vnlesse he striue to confirme himself, by thinking on Gods commandement, and so shut out these obiections. What? hath not God bid me remember; and shall I suffer men to make me forget it? Hath he not giuen me two strong motiues to keepe it, to wit, his wonderfull goodnesse not onely in our creation, but also in our redemption by the precious bloud of his owne Sonne? and shall the mockes and cauils of vaine men make me neglect it? The Iewes had weaker meanes of comfort, as the bloud of Bulls and Goats, and the sprinkling of water, and an earthly Tabernacle, and yet they were with reuerence to vse these: and shall we, that haue more excellent meanes, euen Christ Iesus offered vp for a sacrifice once for all, & the sprinkling of his bloud to purifie our soules, and the heauenly Tabernacle opened for vs, by him our heauenly high Priest, and continuall Mediator, shall we (I say) that haue these meanes, more plaine and excellent then theirs, come short of them in our obedience? Hauing then all these impediments: vnlesse we do arme our selues in the weeke dayes, and strengthen our faith by remembring Gods Commandement and reasons, and by a wise preuenting of those distractions (which by diligence may be cut off,) we cannot with much comfort or chearefulneſſe keepe the Lords day holy vnto the Lord.

5 Oft reading the Scripture will further vs to keepe the Sabbath.

Lastly, if we reade the Scriptures of God, and see how often he vrgeth this point, and how earnestly he presseth it, this will make vs labour continually to call to mind that, which he hath so often repeated vnto vs. Because if it were not a necessary dutie, God would not so manie times, in so manie places, require it at our hands. So that euery one must labour by searching his conscience & watching ouer his soule, to rouze himselfe from that lumpishneſſe, and drowsineſſe that is within him; and by wise

wise preuention of worldly businesse, to put away all incombrances and distractions.

This then serueth to confute those, that make this obiection against the Sabbath: We cannot keepe it, we should be vndone, if we should thus forbeare our worke; for these losses and dammages would ensue, these hurts would come, such businesse would be left vndone, which cannot be omitted without great hurt to mine estate. But I pray you whence come all these losses? What is the cause of these dammages and straites? is it not, because you forget the very first word of the Commandement, Remember the Sabbath? Then this is no warrant for vs to breake Gods Commandement, because we haue forgot that, which God bids vs remember.

Vse 1. Losses giue no liberty to breake the Sabbath that grow by want of remembrance to keepe it.

This is euen as if a man should forget his owne purse behind him, when he goeth to the market, and wanting present money for his necessarie vses, should steale from his neighbours, as much as he needed, and yet he hopeth it is no fault, for necessitie draue him to it, he had forgotten his mony at home, and therefore he thinketh in this necessitie he may steale from his neighbours abroad without offence. But doth this make it lawfull to steale your neighbours goods, because you had forgotten to bring your owne? Nay, an honest man should either haue bene mindfull to haue come prouided, or else he should haue bene content to beare the burthen of his owne negligence, rather then to rob his neighbour, for his owne default. And euen so men deale with God: Oh, they cannot chuse but breake the Sabbath, they are driuen to it of force, necessitie compelleth them. What necessitie? Why, such things are to be done, that otherwise would be lost. But why did you not remember them before now? shall your former forgetfulnesse be a warrant for you to rob the Lord, to steale Gods holy time, and abuse it to your ordinarie affaires? Some haue faires and markets to go vnto, and others haue appointed their iourneyes, which they cannot performe, vnlesse they incroach vpon the Lords Sabbath. And why did you not thinke of it before to preuent it? as it is sure you might, if you did serue God in your calling, and were not hindered by slothfulnesse, nor carried by couetousnesse. So others say, It is so tedious and irksome, to spend that day wholly in religious

gious exercises, that they cannot endure it. And why is it so tedious to you? is it not because you prepared not your soule to keepe it? you suffered sin to keep dominion in your heart all the sixe dayes, and then it must needs be dead and dull to all goodnesse on the seuenth. But those that do labor to walk diligently, and vprightly before God in the weeke dayes, may find such comforts in the worke of the Sabbath, as will better content them, then all the pleasures or commodities of the world.

Vse 2. In all our affaires we must remember the Sabbath.

Secondly, this teacheth vs to serue God with such diligence and faithfulnesse in the sixe dayes, as that we may be freed from such distractions and hinderances, as men draw vpon themselues, by their owne sinfull improuidence, on the Lords day. First, because we haue so direct a Memorandum, to remember this day. Secondly, because whereas God contented himselfe, in all the other Commandements to set them downe, either onely affirmatiuely, or negatiuely onely, he hath not done so in this Commandement: but to worke the deeper impression in our hearts, hath deliuered it both affirmatiuely, and negatiuely; *keepe it holy*, saith he. And as though that were not enough, he addeth further, *do no worke in it*. And then whereas other of the Commandements, for the most part, haue no reasons annexed to them in the decalogue (though in the Scripture elsewhere they haue,) this and the second are fortified by diuers reasons, that men might haue a greater regard vnto thē. So that, vnlesse we will shew our selues very careless of God, and wilfully cast our selues into his displeasure, we must be so much the more carefull to keepe this Commandement, as he hath laboured more to draw vs vnto the obedience of it.

To keepe it holy.

The Sabbath must be employed in holy exercises. *Doctrine.*

NOw the Lord sheweth what is to be done on the Sabbath day, namely, we must sanctifie it. It is not enough to forbeare our owne worke, and so to keepe it idlely, but we must be as carefull to do Gods worke, and so to keepe it holy. Hence then we learne this doctrine, that the Sabbath must be employed in holy exercises.

It must not be a bare rest but a sanctified rest: so ceassing from worldly things, as that we be taken vp in heauenly things. For idlenesse is a sinne euery day: but much more on the Lords day.

No

No man hath allowance in Gods word to ſpend any time ſlothfully, much leſſe are we permitted to ſpend Gods time vnprofitably and idlely. Of the twaine, it were better to leaue our owne worke vndone, vpon the dayes allowed for our labour, then Gods worke, on Gods day appointed for his ſeruice.

The vſe of this is to reprooue thoſe that thinke, if they abſtaine from works of their calling, and take no paines in outward toyling about the affaires of the world, then they keepe the Sabbath very well: and if no man can accuſe them for ſeruile workes, then they thinke they haue not broken this Commandement. But idleneſſe is a ſinne of Sodome, naught euery day, but much worſe vpon that day that ſhould be ſpent in godly exerciſes. But much more wicked are they that be euill occupied, in dancing, and dallying, in ſwilling, & gaming: and then do more diſhonor to God, and hurt to their owne ſoules, then any day in the weeke elſe.

1 To forbeare our owne worke on the Sabbath day, is not all that is required in keeping the Sabbath. Ezec. 16 49.

Many alſo are here to be reproued, that will be content to come to the Church, to heare the word, to ioyne together in prayer, and to do like duties: but at euen, when darkneſſe commeth, then come the works of darkneſſe; and when they be in their bed, then they be plodding and caſting about for worldly affaires, and their heads be then as buſie, and as full of earthly matters, as any night in the weeke elſe. But we are to know, that the Sabbath containeth 24. houres, as well as any other day, and therefore the night muſt be ſpent in an holy reſt alſo: otherwiſe one may as well hurt himſelfe, and diſpleaſe God, by theſe vaine thoughts in the night, as he could pleaſe God, and benefit himſelfe, by keeping himſelfe in good companie, and good actions in the day. And therfore they depriue themſelues of a great part of that comfort, which otherwiſe they might haue gained, if they would haue ſanctified the whole day, and would haue called to mind what they had heard, and with what heart, and with what profit, they had gone through the duties of the day. Not, but that a man is allowed to take ſufficient ſleepe, and to receiue other neceſſarie comforts: but his ſleepe is to be ſeaſoned with the ſweetneſſe of former exerciſes, and his dreames to haue ſome taſte of religion, more then at other times: and when they awake, their thoughts and meditations

2 The Sabbath is not to be kept by halues.

must be carried after holy things, because Gods eyes are as fully fixed vpon them in their beds, as in the Church: and he seeth and knoweth their thoughts in the darke, as well as their behauiour & carriage in the middest of the Congregation. Now God biddeth vs keepe the whole seuenth day: for he would haue vs giue as long a day to him, as he hath giuen vnto vs. And if the day containe day & night, when he saith, Sixe daies shalt thou labour: and we vpon that permission and allowance of God. take it for granted, that in the night we may do what businesse we haue to do; and when we be in bed, may spend some time in ordering our priuate affaires, and pondering how to deale in such things as belong vnto vs, by reason of our calling; I say, if we do this, and thinke (as indeed it is true) he giues vs both the night and the day for our callings; why is it not so in the Sabbath then, that he taketh the seuenth day and night to himselfe, as well as he giueth sixe to vs? Therefore we must know, that the Lords day must containe 24. houres, all which must be dedicated vnto him, that so his blessing may be more plentifully powred downe vpon vs.

Priuate duties on the Lords day.

3 Thirdly, this teacheth vs to do the duties of the Lords day, vpon his day: which be either publike or priuate. The priuate are these. After examination of our owne hearts, and finding out of our sinfull wayes, with repentance and sorrow for the same, to beseech God that he would prepare and fit our hearts, to profit by the publicke exercises of religion on the Sabbath. And to intreate him, that he would so direct the Ministers mouth, as that he may speake to our hearts, and say something that serueth to kill our sinne, and to comfort and build vp our soules. That, as he is appointed for a Phisitian, so he would fit vs with some medicine as well as others. As Saint *Paul* bids them pray for him, that he may haue the doore of vtterance opened vnto him. And when one doth this with an humble heart, desiring to repent, and to turne from his sinnes vnfainedly, he may come to the Sermon, with good hope to heare some one lesson or other, that will make him better, so as he shall haue cause to thanke God for it. But if one come rudely into Gods house, from brawling and chiding at home; or so soone as he is out of his bed,

Praying for the Minister.

Col. 4. 3.

commeth

commeth to the Church without preparing his heart, or fitting himselfe by any prayer to God, or confession and sorrow for his sinne: then he shall feele, that the most wholsome doctrine will yeeld little comfort to him, but rather be tedious; and so he shall often depart more hard hearted then he came.

Also one must reade or heare (if possibly he can) some part of the Scripture priuately, that may season his heart and settle and quiet his mind and affections, that he may be more teachable. And that he may the better fit himselfe after this sort, he must rise early in the morning, as his health may beare: for there is none so good a maister to serue, as God: no worke so good in it selfe, nor that will bring so great a reward, as the exercises of religion and mercy, and therefore, we should rise as early to serue this Maister in this work, as any day else to serue any other maister, in any other worke. And if we do thus, we may haue sufficient time to prouide for the publike exercises, that we may come vnto them with profit, and comfort. To rise early on the Sabbath.

Also another priuate worke of the Sabbath is to relieue and visite them that be sicke, in prison, or in any kind of miserie: and also to reconcile those that be at iarre and discord. Visiting the poore. Peace making.

Further, to meditate vpon the works of God, and vpon the word which we haue heard, to apply it to our selues, to marke what we haue remembred, what we haue laid vp in our hearts, and purpose to follow, and how matters stand betwixt God and vs, in the things that haue bene deliuered. For till the word be thus made our owne, it lyeth loose in the heart, which euery puffe of wind will driue away, & euery temptation will blow from vs: so as we shall want the comfort of it in time of need. Meditation. Psal. 92.

Likewise to conferre with other Christians among whom we liue, and to talke of the things taught, calling them to minde, and how they were proued vnto vs; and then further to enlarge them according to our owne particular necessitie, and as it were to spread the plaister vpon one anothers heart. Conference.

Lastly, after the Sermon and publike meeting, those good things which one hath remembred, must be turned into a prayer, which he must offer vnto God: beseeching him that hath shewed him what is to be auoided, to giue him power to auoid it, and to encline his heart to keepe the things commanded, Prayer.

manded, as well as to tell him the dutie that belongeth vnto him. And as he hath heard many sweete promises, to intreate the Lord to write them in his heart, and giue him grace to stay vpon them, and to remember them when he shall haue neede. These be the priuate things, which as euery one is more carefull to performe, so shall he receiue a more large and abundant blessing vpon the publicke.

Publike duties on the Lords day, praying, and praising God, reading, preaching, receiuing of the Sacraments.

Now the publicke are; to ioyne with the rest of the Congregation, in praying and praising God, with one heart and voyce; in diligent attending to the word read and preached. We ought to ioyne also in receiuing of the Sacraments, to be present at Baptisme: for the departing away argueth a contempt of it, and sheweth a publicke disgrace of Gods ordinance; for if one or two haue libertie, the rest haue the like, and then where were the reuerence? Therefore one must tarry at such exercises, as to shew his reuerence, so secondly to ioyne with the Congregation in praising God, for ingrafting another member into the Church, and to pray that God would giue the inward grace, and fruite of the Sacrament by his holy Spirit. And to edifie himselfe also by calling to mind, that he is likewise made partaker of the new couenant, and ioyned to Christ Iesus. And to examine himselfe what fruite he hath felt in himselfe of the death of Christ, in killing his sinne; and of his resurrection, in raising him vp to newnesse of life: and so, either to be humbled, if he feele not that profit he would and should; or to be thankfull, feeling the worke of Baptisme, and to comfort himselfe in the remembrance of this, that the merit and vertue of Christ Iesus his death is his, to satisfie for his sinnes, and to kill, by little and little, the power of them. All which things we see now presently sealed vp, to the partie baptized, in the present action. So much for our dutie required in the publicke sanctification of the Sabbath. The next words follow.

Sixe dayes shalt thou labour, and do all that thou hast to do.

IN which words the Lord yeelds a reason why we should obey this Commandement. God hath giuen a man sixe dayes for the duties of his calling: but on this condition, that he

he ſhall contriue all his works ſo, within the compaſſe of ſixe dayes, as that he let none remaine till the ſeuenth, nor reſerue any outward thing to trouble him from the ſeruice of God on that day. From this equitie, God drawes a reaſon to moue euery one of vs to keepe the Sabbath. From whence we may gather, that as all the reſt of Gods Commandements, ſo this alſo is moſt equall, as he ſaith, *Ezek.* 18.25. where God deales with thoſe that charge his lawes with rigor, and ſhewes that his waies be altogether equall, and the waies of man vnequall. And 1. *Ioh.* 5.3. he ſaith, that the Commandements of God are eaſie. Indeed to many they be moſt tedious and heauie: but this is not from an vnequalneſſe in the law, but from the naughtineſſe of men, that haue carnall hearts and worldly minds. For ſo farre as one is borne of God, and hath by faith ouercome the world, Gods Commandements are all eaſie. The ſpirituall heart feeds on ſpiritnall food, and delights and reioyceth in it.

Doct. 5. Gods Commandements are equall.

This muſt ſerue therefore to cut off all pretences of loſſe and danger, that men obiect againſt the keeping of this Commandement; as though God ouer-ſhot himſelfe in making ſuch an vniuſt law, that no man can keepe, without the ruine of his eſtate; as though he knew not what he did, when he bad them reſt the Sabbath day. Few men dare ſpeake ſo boldly againſt any poſitiue law of the Prince, as many ſinfull perſons will ſpeake againſt this law of God. Oh it is impoſſible (ſay they) to keepe it, ſuch loſſes it brings, and theſe and theſe dammages come of it. What, did God ſeeke the impouriſhing and the ſpoile of men, when he bad them ſerue him? Nay, he appointed it as a day of bleſſing, and it ſeemeth ſo hard and vniuſt to them, becauſe they be carnall and fleſhly: and not hauing faith in Gods promiſes, nor any deſire to obey him, they will ſtill find ſhifts, and haue ſomething to ſay againſt it: but if they were more ſpirituall, they ſhould reape much comfort and profit by the faithfull obſeruation of it.

Vſe 1. The keeping of the Sabbath hurts no mans ſtate.

Oh how ſhould one do for recreation, ſay ſome? Is it not a recreation for a Chriſtian, to heare the voyce of Chriſt, and for a ſheepe of Chriſt, to feede in his paſture? Is it not a recreation for a perſon condemned, to come where he may get his

The keeping of the Sabbath is recreation.

pardon ſealed to him? and his ſicke ſoule to be healed. Is it not a recreation for a man ſubiect to death, to heare a direction that will leade him to life? Therefore, if we were not too ſenſeleſſe in reſpect of ſpirituall ſenſe and life, it would be as great a ioy vnto vs to haue our ſoules nouriſhed with ſpirituall foode in Gods houſe, as to haue our bodies refreſhed with the greateſt dainties in our owne houſes.

And againe: could Chriſt find in his heart for our ſakes, willingly to giue his bodie to death, and his ſoule to ſuffer the wrath of God; and ſhall we account it a burthen to beſtow one day in ſeuen vnto him, eſpecially when we are to be made partakers of ſuch benefits, as by his death he hath purchaſed for vs?

And God hath freely giuen vs ſixe dayes for our calling; and may not we well affoord him the ſeuenth? But we haue ſuch buſineſſe we cannot do it. But for matter of buſineſſe, God ſheweth two helpes; which if any man will obſerue, he may eaſily preuent theſe diſtracting buſineſſes: The firſt is, *Sixe dayes ſhalt thou do all thy worke.* Where he ſhewes, that if men would labour faithfully and conſcionably in their calling, ſixe dayes, they might well diſpatch all their buſineſſe. But indeed, many times this maketh men ſo loth to giue a ſeuenth day to God, becauſe hauing bene idle and vnthriftie on the ſixe dayes, they haue neglected ſome matter that now lyeth vpon them on the ſeuenth day: and then no maruell though it be a great burthen, and vnpoſſible for ſuch to keepe it, but they muſt loſe by it. But Gods Commandement brings no ſuch loſſe, their owne ſinne is the cauſe of it. And if this negligence be not the cauſe, then the ſecond is, that men take more vpon them then their owne works: if one take nothing but his owne worke, he may well diſpatch all in ſixe dayes. If one ſerue God in his calling, his calling will not hinder him from keeping this Commandement: for one of Gods ordinances do not hinder, but further another. But if one ſerue couetouſneſſe and filthie lucre, then indeed he ſhall find no time to ſerue God. When men, in haſt to be rich, and in an eager deſire of wealth, will take more into their hands, then they can well manage, this is their fault; and this is not their worke, but the

Means to preuent buſines on the Sabbath.

No man can ſerue two cõtrary maſters. Mat. 7. 24.

the worke of their luſt: this is to be a buſie-bodie. But let any man be faithfull in his calling on the ſixe dayes, and not encomber himſelfe with more then is needfull through his owne greedineſſe, and he ſhall ſee he may eaſily keepe this ſeuenth to God, and ſhall find no cauſe of complaining againſt it. And indeed to a ſpirituall heart, that hath any good meaſure of grace, (howſoeuer it ſeeme to carnall men) it is moſt iuſt and equall, yea, moſt ſweet and comfortable; ſo that they can with all their hearts giue thanks vnto God, that he hath giuen them one day, wherein they may lighten their hearts of all worldly cares; and throwing off all griefes, and thoughts of buſineſſes, trouble, debts, or ſuch like, giue themſelues wholly to ſeeke comfort in him, that will prouide for them in due time, & hath prouided this Sabbath as an eaſe vnto them, that they ſhould not trouble themſelues with any ſuch thoughts on that day. Let euery one therefore be carefull to preuent and auoide ſuch worldly matters, as might hinder the obſeruation of the Lords day; as alſo let him ſo carry himſelfe in the workes of his ordinarie calling, as that neither worldly buſineſſes may trouble his body, nor the loue of earthly things diſtract his mind. For the former will hinder the reſt of the Sabbath; and the latter, the holineſſe of it. Therefore that euery one may keepe an holy reſt, he muſt do all that he hath to do vpon the ſixe dayes. And if he take more vpon him then he can finiſh in the ſpace of ſixe dayes, it is more then God layes vpon him: and he doth not labour for conſcience ſake, but for couetouſneſſe ſake; and this is not his worke, but the worke of his corruption. And ſecondly, a man muſt draw himſelfe from the loue of the world, and worldly things; and then neither worldly loſſes will fill his heart full of worldly griefe, nor commodities with worldly delight; which two things would hinder him from delighting in ſpirituall exerciſes. So that he that will empty his hands of all worldly buſineſſe, and his heart of worldly affections, ſhall be able with comfort, to keepe a reſt, and an holy reſt vnto God. And ſo much alſo for the firſt reaſon, drawne from the equitie of Gods Commandement: that hauing giuen vs the large allowance of ſixe dayes, and taken to himſelfe the ſmall pittance of one day,

we

we ought not to seeke out shifts and excuses, whereby we may seeme to haue some colour to breake it, but with all readinesse and cheerefulnesse we should endeuour to keepe it. For the true cause why one doth not obey this Commandement, proceeds not from the hardnesse of the law, but from the hardnesse of his heart: nor from the difficultie of the seruice, but from want of faith and loue in the person. Now followeth the second reason.

Exod. 20. 10. *But the seuenth day is the Sabbath of the Lord thy God.*

IN which God lets vs know, that he which is our God, and the mighty strong God, hath appropriated this to himselfe, as his owne possession, and set it apart to his owne seruice; therefore we must willingly let him haue it, and not intrude our selues vpon his inheritance. Since God hath laid claime to it, it is no wisedome for man to go about to wrong him, that will not be wronged.

Man may not take that to his vse which God hath set apart for him selfe.

Hence then, we learne this generall doctrine, that those things which God hath set apart for himselfe, man must not intrude vpon. That which God hath sanctified for his proper vse and worship, man must not abuse to his profit or pleasure. If any be so bold, to enter into Gods seuerals, he may know before, what successe he shall haue: namely, he shall rush vpon his owne destruction. For so the holy Ghost saith, by *Salomon, Prou.* 20. 25. *It is a destruction for one to deuoure holy things, and after the vow to enquire.*

Iosuah 6.

And was not this true in *Achan*? God had consecrated the whole prey of Iericho for himselfe, and appointed it to come into his owne treasury, and this also was well knowne vnto *Achan*. But yet he thought there was enough for God and him too: and therefore he presumed to steale that which was consecrated, thinking to haue benefited himselfe and his children thereby. But what got he by it? was not there an hooke in the bait, that drew him vnto a fearefull and miserable end? Now, if so fearefull a punishment befell him, for deuouring of gold, for which God had not giuen so strict a charge,

nor backed his Commandement with such strength of reasons; how much more shall they be liable to the wrath of God, who deuoure the sanctified time, which he hath so strictly required and commanded? And so in *Mal.* 3. 8. 9. God complaineth that they had spoiled him in tithes and offerings, in conuerting those things that he had consecrated for his seruice, to their owne priuate vses. But what came vpon it? Therefore (saith he) you are cursed with a curse. Yea, but we do but as euerie bodie doth, all the countrie doth so: Why therefore (saith he) you be all accursed, euen this whole Nation. If you will do as euery body doth, then shall you speed as euery bodie speedeth; you shall be accursed with company, if yon sinne for companie. We know also that Christ. *Mat.* 21. verse 12. cries out against those which bought and sold in the Temple, and saith, they made it a den of theeues. But is it theft to buy and sell for ones money? to giue wares in exchange for siluer? did they therefore rob men, because they let them haue good ware for their lawfull coyne? No: they did not rob men, but they robbed God, for they conuerted that place to worldly and common vses, which he had ordained onely for religious and holy seruices. Now, if men rob God, which abuse the Temple being but a ceremonie, and then shortly to haue an end, much more those which abuse his Sabbath, which is morall, and to continue to the worlds end.

Vse 1.

This serueth then to confute those, that will be bold and venturous to do the workes of their calling vpon the Lords day, and then if they be reproued for it, their answeer is, What need you to finde such fault? I hope I am neither whore nor theefe. Yes, they be theeues, and theeues that rob God: For the Sabbath day is his, in as much right and propertie as any of our goods is ours. Many would be ashamed, if their sonne or daughter should be found stealing ought from their neighbour, (and it is well they should be so:) but these men are neuer a whit ashamed, that their sonne or daughter should rob God of his day, and runne at randome to bul-bayting, beare-bayting, stage-playes, and all wanton and vaine exercises. That, say they, is but the recreation of youth, and must be borne withall. Nay, it is theft, and must not be suffered. For he that

Breakers of the Sabbath are theeues.

will

will deale thus vnfaithfully with God, if occasion serue, will deale worse with men: and he that is not holy in the first table, can neuer be truly righteous in the second.

Vse 2. Likewise, this serues for instruction of those that haue this way deale sinfully against God, seruing their lusts, when they should haue serued him; they must repent for this, and indeuour and purpose hereafter to keepe this day faithfully, and be as much afraid to steale Gods time, as mens goods; for the prophanation of the Sabbath is as dishonourable to God, and as hurtfull to others, and to our selues, as is the wrong done to our neighbour in his goods.

Obiection. Recreation whē it should be taken.

But it will be obiected. What? shall men haue no time for recreation? shall our seruants haue no refreshing from their painfull toile and labour? God forbid: For a Christians life is full of ioy an delight, and cannot want comfort. But if men will allow their seruants recreation, let them allow part of their owne time, and be liberall in that which is their owne, and not in that which God hath giuen them no such warrant to bestow on their seruants. This is a bad excuse: Children and seruants must haue recreation, therefore they must needs dishonour God, and rob him of his Sabbath. How wicked this shift is, will appeare by the like. If children or seruants should rob and steale other mens goods, and money; and complaint be made to the housholder of this injurie that his people haue done; may this be allowed for a good answer? You must beare with them, yong men must haue maintenance, they cannot haue meate and drinke for nothing, they must needs get money: I hope you will not so much condemne them for this, would you haue them serue? No, neither would I haue them steale: but sith they must haue meanes and maintenance, it is fit you should allow it, and giue it them of your owne, and then they need not steale. But now men deale as vniustly with God. Children and seruants (say they) must haue recreation. And what of that? therefore we will not spare it them from our owne seruice in the weeke, but they shall take their delight on Sonday if they will haue any, and yet they shall come to the Church too, and bestow some part of the day in Gods seruice. This is as bad a shift as the other. For if we hire a dai-

laborer,

labourer, and giue him wages, and be couenant to do our worke for the whole day, and after an houre or two should leaue off all, and go to follow his pleasure, and say, he must haue recreation; we would count him little better then a theefe or deceiuer.

But, God hath couenanted with vs to reward vs; and we with him, to obey him: and therefore what is it but theft, to take away part of his day, and the greatest part too, for our our owne lusts and pleasures?

Exod. 20. 10. *In it thou shalt not do any worke.*

HE meaneth workes of the world, and of ones ordinary calling; for workes of religion are commanded, else God should command idlenesse vpon the Sabbath day, which he doth not allow any day. Therefore it forbids all manner of worldly businesse, commanding the workes of religion, mercie and necessitie.

No worldly busines must be done vpon the Sabbath.

Hence then we learne, that no worldly businesse, great or small, must be done vpon the Sabbath: all earthly cares, questions, and workes must be cut off. For smaller workes we haue a plaine proofe, *Exod.* Chap. 16. vers. 28. 29. where God condemnes them for gathering, yea, for purposing to gather Manna on the Sabbah day. Now what worke more easie then this? It was to be done betime in the morning; so that all the rest of the day, they might serue God, and they needed not to take any great iourney for it, for it lay round about the host euen neare to their doores. Yet though the way and time was short, and the labour small, God rebukes them for it. How long (saith he) will this people breake my Commandements? *Exod.* 16. 29. God saies for this, How long will this people breake my Commandements? It was but the breach of this one, and yet God chargeth them with the breach of his lawes in generall: because in truth, he that is a wilfull transgressor of this Commandement, makes little conscience of any of the rest. So *Luke* 23. 56. compared with *Marke* 16. 1. it is noted, that *Mary Magdalen* and *Mary* the mother of *Iames*, hauing prepared part of their ointments to annoint the dead

dead bodie of Christ, and not hauing time to get enough for that purpose, before the Sabbath came vpon them, would neither annoint him with that they had, nor buy any more, till the Sabbath was ended. Now what smaller thing then to buy a few odors? that might so soone be done. And if a man may do any thing, that is not a dutie of religion or mercie on that day, then he might buy sweet oyntments to embalme the dead bodie of Christ: but because Christs body was dead, and their embalming of it, did yeeld no ease nor refreshing, and so was no worke of necessitie, nor a worship of God, they durst not do it. But some might say, sure they were more precise then was need, they made a scruple where none was. Nay, the holy Ghost frees them from that charge, and sheweth, that they rested ac-
Luk. 23.56. cording to the Commandement. It was well done of them: for in doing it they obeyed Gods Commandement: and it had bene amisse, if they had not rested: for then they had broken this Commandement. So euen small works, which come not within the compasse of religion, mercie, or necessitie, must not be done on the Sabbath. What smaller thing then to step ouer a doore-sill, and to bestow a little time in gathering that which they looked to finde readie vnder their feete? (as was the Manna.) What thing of lesse trouble, then to buy some precious oyntment, euen to embalme Christs bodie? Yet, not the lightest of these, but God condemneth it, and will not haue it to breake into the possession of his day. Now for great matters, and affaires of more importance, God doth not allow them to shoulder out religion and mercy vpon the Sabbath. As in *Exodus* the one and thirty Chapter and thirteenth verse, he commands that no man do any worke, for the building and setting forward of the Sanctuarie, vpon the Sabbath; and yet that was a worke of weight. So that nothing is so great, that it can beare one out in breaking the Sabbath. It were a sinne to build a Church on the Lords day. So *Exod.* 34. 21. God commands expresly, that none should worke vpon the Sabbath day, neither in earing, nor harueſt. Now these be matters of greatest moment. If one may incroach vpon the Sabbath for any thing, then he may do it to inne his corne, that day proning faire, and the weather catching. His corne is

now ready, and if he let it alone, he is like to lose it, and to let it rot vpon the ground. Though it be so, yet Gods Sabbath must be still inuiolable: it is better to hazard some, then to incurre Gods displeasure. Better to beare his correction patiently, then to helpe our selues by doing euill. So that it is plaine, we must do neither least nor most of our owne workes vpon the Sabbath day. None so little, that God will giue it allowance, to take vp any of his time; none so great, that may thrust out his exercises: because his Commandement, and the obedience we owe vnto him, is greater then all.

Therefore this confutes the shifts that men haue: Oh this is a trifle; such a small thing (I hope) doth not breake the Sabbath, as to set forward my worke against the next morning, we onely set things in order, this worke is little. But is it not your owne worke? Then though it be neuer so little, yet it is a breach of Gods Commandement. And others alledge, that it is a great matter, and makes much for my commoditie to do it. But it is not so great as the obeying of God, and keeping of a good conscience. Better it were that we should hazard some part of our outward estate, then the wrath of God to fall vpon vs. But when our corne, or hay lyeth in hazard like to be spoiled by ill weather, what will you haue vs then do? Trust in Gods prouidence, who as he hath commanded you to rest, so he will see that you shall be no loser by your resting: vnlesse your negligence at other times, or your vnbeleefe at that time bring losse vpon you. Faithfull obedience was neuer any mans hinderance; but negligence and infidelity brings all their miserie.

Vse 1.

Faithfull obedience to Gods Commandements neuer hurts our estate.

But here may be obiected: May one do no businesse? may not men looke to their cattell, serue their sheepe, dresse meate, make beds, milke their kine, and performe other labours of the like nature, on the Sabbath day? Yea, a Christian man may and must on the Lords day shew mercy to the beast, for this is a necessarie worke, and pleasing to God, who would haue vs to be mercifull not onely to men, but also to the dumbe creature, as appeareth, *Ionah* 4. 11. and *Prou.* 12. 10. *A righteous man regardeth the life of his beast, but the mercies of the wicked are cruell.*

But

But here we must obserue these two rules; first that vnder pretence of preseruing the creature, we seeke not our owne priuate gaine, but the glorie of almightie God, which may redound to him, by the more cheerefull and comfortable seruice of the creature, being thus preserued.

Secondly, where the Lord giues vs libertie to do works of necessitie, we must vnderstand it of such works onely, as could not be done the day before, nor delayed till the day after. The necessitie must be of things present, and not of perils that may hereafter come. But if it be a danger that may fall out, and yet it is still in the Lords hand, we must cast the whole remedy, and all our care on him, knowing that either he in his prouidence and mercy, wil remoue the euill, or if he send it, it comes as a chastisement for our sinnes, and therefore we should rather in patience and repentance, submit our selues to the punishment, then by breaking his holy Commandement seeke to preuent it. And so much for the things that must be done on the Sabbath, & those that must not be done: and two reasons taken, one from the equitie of the Commandement; the other from the right and title of God the commander. Now here he cometh after to a declaration of the persons, seuerally comprehended vnder this Commandement, naming first the gouernours, and then charging them with the inferiours, which as either more neare, as those of the familie; or farther off, as the stranger: that is to say, such as are not of the same nation or religion.

Thou.

BY this is meant, you which are the maisters and mistresses, the fathers and mothers in families: for vnder this word, both are comprehended, because he addes, thy sonne, and thy daughter: Now, the sonne and daughter pertaine equally to both the parents. In charging the superiours to see that their family keepe the Lords day, he meeteth with that common corruption that is in most men, who pretend that they will keepe the day holy themselues, but thinke their children may be permitted to worke, or to play. Nay, saith the Lord; *Thy sonne or thy daughter, &c.* must not worke or prophane it any way.

way. Naming them first, because parents through naturall affection are redy to winke at them, and to let it slip, though they breake Gods Sabbath, by seeking their profit and pleasure; and they say, youth must haue some libertie, we must let them haue a little sport. Not so, saith the Lord. How euer you beare with them for other things, at other times, yet you must looke to them carefully that day, that in no sort they transgresse it.

Then, he names the man and maide seruant, because commonly some lucre is gotten by their labour, and some commoditie seemes to follow, if they follow their worldly businesse: for which cause, men are slacke to cause them to serue God, but would be content they should serue them. Therefore God saith also, looke to them. If any seruant would be so wicked as to labour, yet thou must not put him to it, nor suffer him: seeke not gaine by his vnlawfull trauell, for it is the gaine of wickednesse, and therefore better be without it, then haue it. But I hope I may let my cattell be employed: Nay, (saith the Lord) *nor thine Oxe, thine Asse, nor thy cattell*, must do any worke. Not because the dumbe creatures can sanctifie the Sabbath, but because their labour cannot be vsed, but some man must attend vpon them, and looke to them, and therefore God would preuent all occasions of hindring mans rest: wherein God also vnderstands all such other liueleſſe things, as cannot be set on worke, vnlesse the hand of man be ioyned to them, as mill or boate or such like.

Then he addeth, the *stranger*, meaning one of another nation, countrey and religion; whom though we cannot compell to come to the Church: yet the Magistrate may and must forbid him to breake and pollute the Sabbath by any publike labour, if he come in such places where he hath authoritie. Here then we see, that God chargeth the Maister of the family, with all in the family. He saith not, You seruants, & you children, see that you breake not the Sabbath; but you Parents and Maisters, labour not your selues, neither suffer your children or seruants so to do. Hence we may gather this instruction, That it belongs to all gouernors, to see that their children, *Doctrina.*

Nehem. 10. 31. and 13. 21

ſeruants, and inferiors, whatſoeuer, keepe the Lords day.

Gen.18.19 And this teſtimonie God himſelfe giueth of *Abraham*, I know him, that he will command his ſeruants and children, to keepe the way of the Lord. God knew *Abrahams* mind, that if the caſe ſtood ſo, that either ſome worke of his muſt be neglected, or ſome ſeruice of God vndone, *Abraham* had rather that all his buſineſſe ſhould ſtay, then any part of Gods ſeruice ſhould be omitted. And there is great reaſon why a Chriſtian ſhould be of this mind: for if he do indeed (as he profeſſeth) loue God aboue all, ought he not to be more carefull of Gods glorie, then of his owne commoditie? and more to care for Gods ſeruice, then his owne gaine? Now we know, that Maiſters ſuffer not their ſeruants to be idle vpon the weeke dayes: therefore, if he loue God he ſhould be ſo much the more carefull ouer them, that they neglect not the worke of God on his day, by how much the glory of God, is more deare and precious to him, then his priuate commoditie. For, as he that is a true ſubiect to the Prince, and loueth him indeed, will not keepe ſuch a man in his houſe as will not obey his lawes: ſo, he that is himſelfe rightly affected to God and his glorie, will not ſuffer a prophane perſon vnder his roofe, that will diſhonour him openly, and not Pſal.101.7. care to obſerue the Sabbath.

Secondly if one beare any loue to his ſeruants or children, euen for their owne ſakes he muſt ſee to them, that they obſerue the Lords day, and come to ſuch exerciſes, where they may receiue the Spirit of God, and the chiefe good of their ſoules. Alway a good gouernor muſt gouerne for the good of thoſe that be vnder him. Now what greater good can he do, then to vſe thoſe meanes, whereby they may know God in Chriſt Ieſus, and be brought to ſaluation? So that if one will not ſhew a diſloyall heart againſt God, and an vnlouing and vnfaithfull mind to his people, he muſt ſee that they keepe the Sabbath, ſo farre as it belongeth to him: namely, by bringing them to, and keeping them at, the priuate and publicke exerciſes of Religion.

Thirdly, the gouernors in regard of their owne goood muſt be carefull ouer their familie in this behalfe. For, he that

that will not be faithfull to God, can neuer be faithfull to man, and he that hath no care to ſerue God in the duties of religion, will haue leſſe care to ſerue his maiſter in the duties of his calling: For if the honour of God, and regard of their owne ſaluation, will not mooue them, why ſhould they be mooued, with their maiſters profit or gaine? But he that obeyeth God with a good conſcience, will labour for his maiſter with an vpright heart: and though his maiſter be not preſent to rebuke him, yet his owne conſcience will checke him; and when the feare of man will not keepe him from idleneſſe and vnfaithfulneſſe, the feare of God and his Commandement will reſtraine him: elſe, either he will do nothing, or that which he doth, is all with eye ſeruice to be ſeene of men; and when his maiſters eye is off, then by idleneſſe, waſtfulneſſe, or pilfering, he will hurt him more, then the faithfull keeping of the Sabbath can hinder him: for indeed, this can be no hinderance at all, but rather a meanes to bring the bleſſing of God vpon them, and their labours in the weeke day: as *Iacob*, a faithfull ſeruant of God, was bleſſed in all *Labans* buſineſſe: and *Ioſeph*, a true worſhipper of the Lord had proſperitie to follow and accompanie him, in all his trauels. Therefore, if we will ſhew our loue to God, and to them, and deſire that they be faithfull vnto vs, and that God ſhould bleſſe their trauels in our affaires; let vs bring them to the ſeruice of God, and exerciſes of religion on the Sabbath, and haue a care that they breake not the holy day of the Lord.

This firſt ſerueth for the reproofe of thoſe men which beare this mind toward their ſeruants; That, ſo their owne worke be performed, they care not though Gods work be neglected: Let their ſeruants be carefull to do their buſineſſe on the ſixe dayes, and let them be as careleſſe as they liſt of Gods worſhip on the ſeuenth day; let them ſpend that how they will, they haue free libertie from their maiſters. This ſheweth men to be louers of themſelues and their owne luſts more then of God: and prooueth that they loue filthie lucre, and gaine of the world, more then the glorie of God. For if Gods glory were but as deare vnto them as their owne

vſe 1. Reproofes of maiſters that giue libertie to Seruants to breake the Sabbath.

2. Tim. 3. 4

commoditie, they would be as impatient at his dishonour by their seruants prophanenesse, as at losses that come to themselues, by their seruants negligence.

Oh but (say they) they be rude persons, and breake out from vs, we cannot keepe them in. But such shifting excuses bewray much guile and corruption. Can you not keepe them in? who keepeth them in on the sixe dayes? can you make them tarrie at home then? can you set them at their worke, and not suffer them to be gadding? Yet that is for sixe dayes space, this is but for one; that labour which then they do, is farre more toylsome: and can you make them, will they nill they, spend sixe whole dayes in more painefull and tedious labour? and can you not constraine them, to keepe at home one day, to do a farre more easie and lightsome worke, and that for their owne good and saluation? This is plaine halting; these excuses will not hold out before God; he will shew you, that if you had made as great account of his honour and glorie, and obeying his Commandement, as you do of seruing your owne couetous lusts, if his name had bene as deare to you, as your owne gaine, you might with as much ease, cause your seruants to spend the seuenth day in his seruice, to his glorie, as sixe before it, in your owne seruice, to your profit. But what is the cause that youth is so rude? Is it not because they haue learned it of age? why be inferiors so prophane, but because they follow the patterne, and tread in the steps of their superiours? how come the branches ordinarily in most places to bring forth such ill fruit, but that the roote yeeldeth no better sap? For if the seruants might see so much loue of God, and care of keeping his Commandements, appeare in the conuersation of their maisters and dames, as they see loue of the world, and eagernesse after lucre, they would, at least for outward shew, be better. But now that they see, and know the disposition of their gouernour, they frame themselues thereafter, to serue him in his couetous desire, and rob God of his honour. If the seruant should but neglect his maisters affaires three or foure houres in one of the weeke dayes, and follow his owne sports and vanities when he commeth home, his maister would be vpon him, his dame would

haue

haue a saying to him, and he would be so baited with rebukes, that though he had a greedie minde to be abroad, and no great heart to stand sweating at his businesse, yet feare would make him tarrie at home, rather then he would endure the sharpe sauce, that must come after his sweete pleasure: but let him be where he will, and do what he will, vpon the Sabbath day; when he commeth home, either his maister or dame allow him in it, or else they be mute, and say nothing vnto him; or if they begin to reproue him, it is done so coldly, so carelesly, with so little affection, that the seruant may well perceiue, it commeth but from the teeth outward: his maister is not greatly offended with him, he neuer grieueth his heart for the matter, and therefore he careth not for such chiding, he will to it the next Sabbath againe. Then secondly, this serueth for the instruction of all housholders, that desire to be indeed, as well as to be counted Christians, that they should haue an eye to their seruants, for the keeping of the Lords day. Euen as, on the weeke dayes they will call them vp, and see that they be readie to their businesse: so on the Sabbath, they should raise them in the morning, and see that they be prepared for the worke of God; especially, sith the workes of their calling be such as they may be vndertaken, and well performed, with lesse preparation, then can the publicke exercises of religion. Therefore they must be stirred vp, that they may haue time to make readie their hearts, that they come before God with a quiet and well disposed minde. Now, in this dutie many of Gods children faile; euen themselues, and their whole familie take libertie to sleepe out a great part of the morning, and thinke it enough to rise, and go to Church, not regarding any time of preparation. And hence it is, that the Exercises be so vncomfortable, and vnprofitable to them. And secondly, the maister must be carefull to haue his familie come with him, in good and due season to the house of God, with the whole Congregation. Not as many do, they are so negligent, as that much is past before they come. The husband comes at the second Lesson, and the wife at the end of the prayer, and the seruants follow when halfe the Sermon is done. They would

2

Masters must take care that their seruants keep the Sabbath.

To rise in fit time on the Sabbath.

Housholders should be accompanied with their families to the publicke seruice of God on the Sabbath day.

would not do this at harueſt worke: but he would make them get all things readie, that they might go together to get in his corne; and not come ſcattered, one now, and another anon. Why ſhould not one therefore be as carefull for the harueſt of his ſoule, and to eate of the bread of life, in the houſe of God, to come ioyfully himſelfe, and his wife, and bring their familie with them, that they may be at the beginning, and tarry out till the ending, that they may haue the whole fruite? and not (as ſome do) be gone, before the Sermon end, or at leaſt, runne away before the prayer be made for a bleſſing, and the bleſſing pronounced by the Miniſter, which ſheweth that they haue not felt the fruite and comfort of the bleſſing, becauſe they will not tarrie to heare it, and that they want the ſpirit of prayer themſelues, in that they are ſo vnwilling to ioyne in prayer with the people of God. For if the ſweetneſſe of Gods bleſſings had diſtilled vpon their ſoules, or they had euer felt the comforts that follow a prayer made in the holy Ghoſt, they would be more deſirous of theſe things, then they be, and not haſt ſo from them, as if it were a curſe, not a bleſſing: and ſomething tending to their hurt, not a ſeruice to God for their good.

Examination

And as they muſt call them vp in the morning, and bring them to the Church, ſo another dutie is to examine them after, and call them to account how they haue profited. If mens ſeruants be ſent to the markets, they will haue them tell what markets they haue made: ſo when they come from the Church, as from the market of their ſoules, they ſhould queſtion with them; to ſee what they haue gained for their ſoules, what profit they haue had by comming to Gods ordinances; and thus laying their ſtore together, helpe one another.

3

This ſerueth alſo for the inſtruction of ſeruants, and all inferiours, that ſith God hath laid ſuch a charge vpon their ſuperiours, to looke that they keepe his Sabbath; therefore they ſhould willingly be ruled, and ſuffer themſelues to be guided by them in this point: and as well obey them on the Lords day, to be diligent in the workes of God, as in the weeke dayes, for matters of their calling. They muſt not ſay, (as many vngodly ſeruants will) when they are called to be inſtru-

cted in religion, You hired me (ſay they) to do your worke, and that will I performe: that is my couenant, and more you ſhall not get of me: what needeth all this ado about keeping the Sabbath, and comming to the Sermon? let me looke to that my ſelfe, none other is to anſwer for me. Nay, but if your maiſter be Gods ſeruant, and you Gods ſeruants, your maiſter hath as great authoritie and charge, to ſee that you do the Lords worke at the time and place appointed thereunto, as his owne. Therefore this is a ſinfull anſwer; and theſe be ill ſeruants. And if the gouernours ſuffer them thus to ſinne, they make it their owne ſinne: and therefore God hath giuen them a ſpeciall charge, and put authoritie into their hands to reſtraine them. But much more wretched are they, that will runne abroad to wickednesſe, to dancing, to ſwilling, to wantonneſſe, &c. making that their Sabbath dayes worke, which is vnlawfull at any time: to plow, and to carr, be things lawfull in fit time, but wanton dancing, drunkenneſſe, vnthriftineſſe, are naught euery day, much more abominable therefore vpon the Lords day. Therefore ſuch ſeruants muſt be conſtrained not to violate Gods Sabbath: or, if no meanes will ſerue to reclaime them, a Chriſtian maiſter muſt expell them, and not ſuffer his houſe to be peſtered with ſuch leprous perſons. So much for the duties of Gouernours to thoſe of their owne familie: now the Lord goes further, to ſhew how Magiſtrates muſt deale with men of another religion, ſaying:

Nor the ſtranger that is within thy gates.

HEre he ſheweth, that if a ſtranger come within the iuriſdiction of Chriſtians, though we cannot command him to come to the exerciſes of religion, yet the Magiſtrate muſt not ſuffer him, to do any publike worke, to pollute the Sabbath. For by *thy gates*, here is meant, within thy liberties. Hence then, in that the Magiſtrate muſt looke to the forreiners, this generall doctrine may be gathered, that it is our dutie (being Chriſtians) not onely to keepe the Sabbath our ſelues, and to looke to thoſe that are belonging to vs in familie,

Doctrine. Regard muſt be had that ſtrangers ſhal not openly violate the Sabbath.

milie, but ſo farre as he can, euen to ſtrangers, or to any other.
Nehe.13.21. And this is that which is commended in *Nehemiah*, that when heathen men that knew not God, nor cared for the Sabbath, came with wares to Ieruſalem on the Sabbath day, he ſhut the gates againſt them, and told them, that if they did ſo any more, he would lay hands vpon them.

And there is great reaſon why one ſhould be careſull of thoſe of other congregations, and of other places. For, if we
2.Pet 2.8. haue the true loue of God in vs, it will grieue vs to ſee Gods name diſhonoured, and his lawes broken, of any one whoſoeuer: and therefore, ſo much as in vs lyeth, we muſt repreſſe all ſuch practiſes, who-euer they be that do them. Alſo, euery man
Exod.23.4.5. is bound to loue his enemies; yea, if he ſee his enemies beaſt lye vnder his burden, he muſt helpe him vp. If one muſt helpe a mans Oxe or Aſſe if he be burdened: much more his ſoule which is burdened with the ſinne that will kill it, if it be not remoued. No man is ſo ſauage, that if he ſee a blind man running into a well, wherein he may be drowned, will ſay, Let him go, I care not, he is none of my familie, nor of my friends; though he be not, mercy is to be ſhewed to all, and Nature (in ſuch a caſe) will teach one to runne and call vnto him, and hinder him by what meanes he can: ſo for the ſoule much more, if we ſee a perſon who is in truth blinded through ignorance, and knoweth not the danger, readie to caſt himſelfe into the pit of hell, mercy will moue him that hath any true mercy, to ſeeke to reclaime him.

Alſo, in regard of the good of the whole Congregation, one muſt hinder ſtrangers from giuing ſuch ill examples. For, though at the firſt, it ſeemeth a ſmall thing for them, to do what they liſt, becauſe they be not of our familie, nor congregation, yet is it exceeding dangerous. For our nature is ſo ſubiect to infection, and we are ſo eaſily drawne to euill, that if one ſuffer a ſtranger to commit open ſinnes, at length his children and ſeruants will learne, and come after to do the ſame things. So that, for our owne ſakes, we muſt be diligent to cut off all occaſions, and warily to preuent danger; for one houſe on fire may burne the whole towne. And if a ſtranger would buy an houſe in the towne, and then to be ſo fooliſh as to ſet

it

it on fire, men would not let him alone, for feare left it ſhould alſo catch their houſes: and ſo in truth, if the fire of ſinne kindle in the heart and practiſe of a ſtranger, and we ſeeke not to quench it, and ſuppreſſe it, it will quickly catch ſome in the congregation, and ſet them on burning alſo. Therefore, in loue to Gods glorie, to our neighbours ſoule, and to our ſelues, and thoſe that be neare vs, we muſt labour by what meanes we can, to hinder euen a ſtranger, from breaking the Sabbath. Now if one muſt hinder ſtrangers, how much more thoſe that are borne and dwell in the ſame place, our neighbours, children, or ſeruants? If we ſee ſuch profaning the Sabbath, we ſhould much more hinder them, by admonition and reproofe, but eſpecially if we ſee them runne to things that be ſimply euill, and in their owne nature at all times vnlawfull. Therefore when men that be of ſome account and note in the congregation, do come among heady yong people, and ſee them carried violently to dancing, to gaming, or any ſuch leudneſſe, on the Lords day eſpecially, and let them go on, without any rebuke or exhortation, they ſhew plainly, that they haue little loue of God, and little regard of themſelues, and of their owne families. And in truth this is a great cauſe that maketh wickedneſſe grow ſo faſt, and ſinne to be practiſed with an high hand, and youth grow to ſuch ſhameleſſe and impudent boldneſſe, becauſe the Miniſter in many places fighteth alone againſt ſinne; none elſe will open his mouth againſt it, or diſcountenance it. He that would not ſtand by idlely and careleſly, and ſee his oxe fall into the ditch, but would helpe him out; will looke on, while his neighbours runne headlong to hell, and ſay not a word to reclaime them. This remiſſeneſſe of men that are in ſome eſtimation in the Towne, maketh proud youths oftentimes to ſet themſelues openly againſt all wholſome doctrine, and the more vehemently their ſinne is reproued, ſo much more violently to ruſh into it. This ſtrength of impietie proceedeth hence (I ſay) that the Miniſter hath no helpe, none hath zeale of Gods glorie, nor ſheweth himſelfe grieued at his diſhonour; none hath ſo much charitie and compaſſion ouer his neighbours, as to ſeeke to pull them out of the fire; for if the

1 Pet. 2.

Iude 23.

the ancient men that haue authoritie and ſway in the congregation, would ioyne their hands with the Miniſter, and ſet in with their priuate rebukes, to make his publike reproofes forcible; yonger people would be more aſhamed to ſinne, and learne to behaue themſelues more ſoberly, and not by ſo open diſobedience to bid battell to the publique doctrine of the Miniſter. Therefore this ſlackneſſe and coldneſſe is much to be reproued.

Vſe 2. Then ſecondly, this is for the encouragement of thoſe that do deſire to helpe others out of this or any other ſinne: they may boldly with an vpright heart and good conſcience rebuke a Sabbath-breaker. And whereas they will obiect; What is that to you? If I ſinne, you ſhall not anſwer for me, my ſelfe muſt beare the blame: they muſt know, that euery one hath to do with them; for he is to loue them, and to loue the congregation, and to loue Gods glorie, and therefore as much as he can to diſgrace ſinne, and to recouer ſinners. For, though ſinners begin to ſet ſinne on foote; yet, if ſome godly wiſe man, will encounter it with a ſound admonition & ſharpe rebuke, that will daſh and diſgrace it more then the wicked perſons can ſupport it, ſo that it cannot get the head ſo ſoone. Therefore, becauſe they be men that ſinne, and it is Gods Law that is broken, and the whole congregation may be infected and poiſoned, if ſtrangers might be permitted to worke open iniquitie: he that hath a ſound heart to any of theſe, hath good warrant, and ought to be forward to vſe a preſeruatiue againſt this poyſon, and to ſtand for Gods Commandements and the ſaluation of man. Let wicked ſinners, while they will, accuſe them to be buſie-bodies, yet God will cleare them, and they ſhall finde by good experience, that it is better to diſpleaſe men by doing good, then to offend God by doing euill, or omitting good.

Exod. 20. 11. *For in ſixe dayes the Lord made heauen and earth, the ſea, &c. and reſted the ſeuenth day.*

BEcauſe this Commandement is much oppugned, by following the euill practiſe of moſt men (for almoſt all men breake it) therefore it is confirmed from the example of the great

great God, which is able to counteruaile all theirs. As if he ſhould ſay: If you will be led by example, follow that which is moſt perfect. Now what more perfect example, then the example of God? who hath propoſed himſelfe for a preſident to be imitated of vs. Sinfull men breake it, but the holy God keepes it, and would haue you keepe it; whether example is it beſt to follow? God made an end of all his workes in ſixe dayes, and ceaſſed creating on the ſeuenth day, therefore he would haue you ceaſſe from the workes of your vocation alſo on the ſeuenth day. For as concerning the workes of preſeruation, Chriſt ſaith, *Iohn* Chap. 5. verſe 17. My Father worketh hitherto, and I worke. But he ceaſſed from workes of creation. So that the reaſon ſtandeth thus; God left no worke of creation till the ſeuenth day, but ended all in the ſixt, therefore he would haue you end all your works of vocation in ſixe dayes, and employ the ſeuenth onely in workes of pietie and mercie.

Hence then we learne this doctrine: that it is a ſpeciall helpe to godlineſſe, to propoſe vnto our ſelues, the example of God for our imitation. Thus *Epheſ.* 5.1. the Apoſtle wiſheth them to follow the example of God as deare children: he had before exhorted them to curteous behauiour and gentleneſſe: But he hath done me wrong, ſaith ſome man, how can I deale kindly with him? Why, ſaith the Apoſtle, freely forgiue him. But who would put vp this wrong patiently? God would, and doth paſſe many greater matters in you, and therefore do you follow God and imitate him. God doth not preſently ſeeke reuenge, if any man breake his lawes, but vſeth all gentle meanes to bring him to repentance, and to cauſe him to returne: ſo you muſt do, and then you tread in Gods ſteps. Indeed ſome forward man would take a more violent and boiſterous courſe: but if you will be accounted the child of God, bought with the bloud of Chriſt, & regenerated with the Spirit of God, you muſt rather be directed by his example, then mans: and then there is no better argument that you are the ſonne of God, and no ſurer proofe that he hath begotten you to life eternall, then when you grow like vnto him, and ſhew forth his vertues of mercy and forgiueneſſe. *Luke* 6.36.

Doctrine. He that will liue godly, muſt imitate Gods example.

Now

Now, the reaſon why it is beſt to ſet God before vs as a patterne, is, becauſe his example is ſo abſolute in all fulneſſe of perfection, that no exception can be taken againſt it. Bring the example of man, and there is ſomething, againſt which a man may except to leſſen the force of it. As *Dauid* and *Peter* and ſuch good men haue had their ſlips, and no man liueth ſo holily, but as Saint *Iames* Chap. 3. verſe 2. ſaith, *In many things we ſinne all.* But the example of God is ſo exact, and altogether righteous, without any ſpot at any time, that no ſuch thing can be alledged againſt it.

2 Secondly, if one make God his example, he ſhall grow better and better, becauſe ſtill he ſhall come ſhort of the marke he aimeth at, and neuer be able to attaine to the perfection which is in his example: ſo that ſtill he ſhall haue calling and cauſe to increaſe and go forward. If one ſet man for his coppy, either he may write as well as his coppie, or at leaſt he may imagine that he doth ſo; and then he ſtanderh at a ſtay, and thinkes he hath profited ſufficiently: but this example is not ſubiect to ſuch conceit; no man either can or will dreame that he can be as good as God: ſo that here is ſtill occaſion of mending and increaſing.

3 Thirdly, he that followeth the examples of man, hath great meanes of pride, and to be puffed vp: for, comparing himſelfe with men, he is not alway put in minde of his fault, but often
Luk. 18. 11. thinketh, This and this I haue done better then the moſt, and in moſt things I am equall to the beſt, and ſo is in great danger to be puffed vp: but now, when he (leauing men) looketh to God, he ſeeth ſo much imperfection in himſelfe, and ſuch infinite righteouſneſſe and goodneſſe in God, as that vpon this compariſon, he groweth more humble and lowlie, and to know himſelfe more; ſo that though he grow better euerie day then other; yet he is ſtill lowly in his owne eyes, and hath
Iob. 42. a greater inſight into his owne corruption, by how much he
Iſay. 6. getteth more ſtrength againſt his corruption. In theſe regards therefore, and for theſe reaſons, it is moſt ſafe and profitable to make Gods example a rule for our ſelues, and to follow it (ſo neare as we can) in all things.

Vſe. This then may ſerue for the confutation of thoſe men, that letting

letting passe Gods example, as nothing pertaining to them, thinke to beate downe all admonitions and rebukes, with this one answer, That all men do so: as though that were a sufficient buckler to beare off all Gods Commandements, and the force of his example, because the example of the most men is contrarie. As namely, in this one Commandement, which God hath most strongly fenced with reasons; & among other, with one, drawne from his owne practise and example. Come to Sabbath breakers that abuse it to sinne and vanitie, and say, How dare you breake Gods expresse Law, with so high an hand, and thus to prouoke him to his face? Why (say they) we hope we be not they alone that play vpon the Sabbath day; we do no worse then others. All the Townes round about doe the like. But why should we not looke to Gods Commandement, and example, rather then to wicked men? Would a father take this for a good answer, if he should say to his child, Why doe you sweare, lie, or steale? know you not that it offendeth God, and I also grieue at it? if the child should answer, Why should you chide me? I hope I am not the first that euer swore, other children haue lied and stolen before me, why may not I do these things as well as they? No father would endure such an answer of his child: this manner of defending, were worse then the fault. But so we deale with God: he sendeth his Ministers to reprooue vs, and say, Why do you dishonour the name of God, and sinne against him by breaking the Sabbath? Why, I hope others do so as well as I, and my betters do vse it: this is a most common answer. But should not a child be ruled by his father? should not a seruant follow his maister? And should not the children of God imitate God, and be content to be ruled both by his Commandement and example? What a miserable thing is this, that we will forsake the light, to runne to darkenesse: and leaue God to follow *Belial*? The way is not broad that leadeth to heauen; neither do many walke in it, their sins be no warrant for vs to sin: but if we be of God, let vs follow God as deare children. So the Apostle sheweth, that if we be in Christ, we must walke as Christ walked. 1. Iohn. 2. 6 Euerie member goeth the same way with the head, whereunto

No good answer to say, all men do so.

unto it is vnited, and whereby it is guided. If Christ be our head, let vs walke in the light, wherein he walked: let vs tread in his steps of meeknesse, of denying the world, and of placing our ioy in heauen: and those vertues that shined in him, let them appeare in vs, though not in the same measure, yet in the same manner and truth. For the like measure is impossible vnto vs: but some likenesse of truth and vprightnesse, is not onely possible, but so necessarie, that without it, we can haue no assurance that we are in him.

Vse 2. This serueth likewise for the encouragement, and comfort of Gods children, that liue in places where they can haue no patterne of godlinesse in man, or any that will ioyne with them in anie holie thing, as oftentimes falleth out: then the diuell is ready to hinder them from all good proceeding, with this obiection; What? will you be singular? will you be alone without any example? No, they are not without example, but they follow the best example, euen the example of God: and it is farre better to be led by his example to heauen, though foolish men mocke them; then by the example of sinners to be drawne to hell, and haue God to plague them. His onely example should more encourage and strengthen vs, then all their contrary practises discourage & feare vs. Therefore let the world go which way it will, we must walke in the wayes of our God, and make him our president in all our actions.

In sixe dayes the Lord created heauen and earth.

God can do great things in short space, and by small means.

IN this example which God hath proposed, we may consider something of the power of God in the creation: And in that he spent no longer time then sixe dayes in making the whole world, we must vnderstand by this, that God is able to bring to passe great matters in a short time, and by small meanes. The forming of the world, one would thinke, needed some time, in regard of the workemanship thereof, and many dayes of making prouision for so great a building; but when God will be the workeman, and take in hand so great a matter, what time tooke he to finish it? he began and ended it, and all within the compasse of sixe dayes, and left not the least

leaſt creature vnmade till the ſeuenth: and he tooke ſo long time, not becauſe he needed ſuch a ſpace, (for he could haue done it with as much eaſe in an houre, yea in a minute of an houre, as in ſixe dayes) but he hath deuided the whole, into ſixe dayes worke, becauſe we might haue a fitter occaſion, & be better mooued to conſider of the ſeuerall creatures. For if he had folded vp all in an houre, then it had not beene ſo eaſie and plaine for our meditation. From the creation then here mentioned, this generall doctrine may be learned, that the Lord moſt eaſily and ſpeedily brings moſt wonderfull things to paſſe. As it is ſaid *Pſalme 33.9. He ſpake, and it was done; he commanded, and it ſtood.* Though it be an incomprehenſible worke to create the world without matter, and to preſerue it without meanes, yet it was as eaſie for God to effect it, as to will it; and to eſtabliſh it, as to begin it. *Doctrine.*

This mightie power of God, in doing great things by ſmall meanes ſpeedily, appeareth likewiſe by other examples in the Scripture. As *Nebuchadnezzar*, the mighty Prince and Monarch of the world, when he was walking in his Princely Pallace, in that great citie of Babell, which was the ſeate of his kingdome: yet how quickly was he ſtript of all? how ſoone depriued of his kingdome? ſo that he had not ſo much as an houſe, yea a poore cottage to put his head into; nay, not one rag to couer his nakednes, nor a diſh to drinke in, nor a morſell of the courſeſt bread to eate, but of a king, became more miſerable then the baſeſt begger; yea as miſerable as a beaſt: ſo that from the higheſt top of proſperitie, he was caſt downe to the extremitie of miſerie. And then, when he was at the worſt, his wit and reaſon gone, his forme and beautie departed, and he a miſ-ſhapen creature, his haire being growne like Eagles feathers, and his nailes like birds clawes, altogether deformed, not like a man now, and his kingdome poſſeſſed by others for ſeuen yeares ſpace; yet ſo ſoone as he looked vp vnto heauen, his wit and diſcretion was reſtored, his beauty and faſhion renewed, and he reeſtabliſhed in his kingdome, with as full power, and authoritie, as euer before. Theſe wonderfull alterations, in how little time were they wrought, when God tooke in *Daniel 4.*

hand

hand to worke them? euen in a moment. So, in Egypt, God vndertooke to deliuer his people from *Pharaohs* cruell tyranny; but what armie had he for that great conqueſt, and who
Exod.7.7. were his captaines? *Moſes* and *Aaron*, two old men; the one eightie yeares of age, the other eightie and three; theſe muſt goe themſelues alone. But how were they furniſhed againſt *Pharaohs* reſiſtance, and enabled to deliuer the Iſraelites perforce from his ſeruitude? *Aaron* muſt haue nothing, but he muſt ſpeake what *Moſes* bad him; and *Moſes* muſt carrie his ſhepheards ſtaffe: weake men, & weake meanes, one would thinke, to make an aſſault vpon ſo great a king. If a carnall man had ſeene theſe two going againſt *Pharaoh*, and thinking to ſet the Iſraelites at libertie by ſtrong hand, he would haue iudged, that Iſrael ſhould haue bene in ſlauerie vntill this day, vnleſſe there had bene better helpes then theſe, for their deliuerance: but God taking in hand to worke by theſe meanes, we ſee of what power and force that ſtaffe was; that when *Moſes* had held it vp, it brought ſuch plagues vpon *Pharaoh*, and all Egypt, that all the Kings in the world, could not haue vexed and troubled him more, with all their power. He neuer ſhooke his ſtaffe in vaine, but ſtill ſome notable plague followed, that vexed the whole land. With this ſtaffe he ſtrake the waters, and they were turned into bloud; he held vp his ſtaffe towards heauen, and there came Graſhoppers, Flies and thunder; and when he had wounded the land by any of theſe plagues, he could as eaſily cure them, and that in as little ſpace, One word vnto God by *Moſes*, made all whole againe.

So, for our redemption: the ſonne of a poore Virgine, that was deſpiſed and reiected of men, that had no wealth nor au-
Eſay.53. thoritie in the world; nay, had not ſo much as an houſe to put his head in; he muſt come and be brought foorth before a Iudge, and there be condemned, ſcourged, mocked, ſpitted on, crowned with thornes, and at length muſt be carried away, and hanged vpon a Croſſe, and beare the paines and anguiſh of Gods curſe, in his ſoule, vpon the Croſſe: and by theſe meanes God muſt be ſet at peace with man, a perfect reconciliation made, and all former ſinnes, and enmitie, betwixt

betwixt God and man, put away. This greateſt worke that euer was done, (when heauen was purchaſed for man, ſinners made iuſt before God, and miſerable men of the earth made heires of an euerlaſting kingdome in heauen) was brought to paſſe, and fully effected by theſe meanes, that (to mans reaſon) of all things ſeemed the moſt vnlikely to bring it to paſſe, being a matter of ſuch wonder and difficultie.

And ſo at the reſurrection, what great changes ſhall there be wrought in the twinckling of an eye? Thoſe that haue lien in the duſt, rotten ſome thouſand of yeares, ſhall be raiſed from their graues, made aliue and ſtand on their feete: and that body, which when it was in the beſt eſtate before, was ſubiect to paine, and all kinde of miſerie, and euen death it ſelfe, and ſince that time had bene turned into duſt, deuoured of wormes, and as it might ſeeme, brought to nothing, ſhall in a moment by the voice of Chriſt be freed from mortalitie, and all miſerie, and be made immortall, and incorruptible, and like to Chriſt Ieſus in glorie. So wonderfull we ſee be the workes of God; ſo mightie he is, and ſo full of power, that in the ſhorteſt time, and by thoſe that ſeeme the weakeſt meanes, he can bring to paſſe the moſt glorious effects that can be.

Vſe 1. An excellent comfort for Gods ſeruants in any diſtres.

This then (if we often meditate vpon it) will ſerue wonderfully for the comfort of all thoſe children of God, whoſe caſe is ſo grieuous, intangled with ſo many perplexities, oppreſſed with ſuch ruines both of body and eſtate, as they thinke it impoſſible to get out, and to be repaired againe, or at leaſt, that it will be a long time firſt. For, if we could but beleeue Gods almightie power, we ſhould find that all things are poſſible to God, and all things are poſſible to the beleeuer. It maketh no matter what the diſeaſe be, ſo God be the Phyſitian; it skilleth not what diſtreſſe a man be in, ſo God take in hand to helpe him. He can as ſoone cure the deadlieſt wound, as the ſmalleſt ſcarre, and bring one out of the greateſt miſerie with no meanes, as well as out of the leaſt miſerie, with all meanes. Oh, but I am poore, owe much, and haue nothing to pay. No matter: So was the Prophets wife; yet the little oyle in the cruſe held out to fill ſo many empty veſſels, that

Mark. 9. 22.

2. King. 4. ſhe was ſufficiently prouided for, and made in better eſtate, then euer before. It is not to the purpoſe, how weake our meanes be, and how great our meanes be, ſo that the great and ſtrong God, put to his hand to helpe. No man was more deiected then *Nebuchadnezzar*, brought from a king, to be worſe then a begger, from a pallace to the briers and buſhes, from princely robes to extreme nakednesſe, from ruling ouer men, to be ranging among wilde beaſts; and yet none in a leſſe time, and by leſſe meanes, aduanced to an higher outward eſtate then he. And as God worketh beyond all likelihood for the outward eſtate of men: ſo doth he much more wonderfully for the ſoules of his ſeruants. Though there be great ſins, hideous darkneſſe of mind, and hardneſſe of heart, peruerſneſſe in will, diſorder and rebellion in all the affections: yet, if we can crie to God, and poure out our ſoules and teares before him: then, though we were as farre ouerwhelmed with miſerie, as was *Ionas* with the waues of the ſea: yea, though we were buried in the ſhadow of death, as he was in the whales belly; yet God will heare and helpe vs, as he did him. Though we were ſhut vp in a dungeon, tied with many chaines, and oppreſſed with many ſinnes; yet, if then we crie vnto the Lord in our trouble he will deliuer vs out of diſtreſſe, & he will breake the gates of braſſe, and burſt the barres of yron in ſunder: *Pſal.* 107.13. There is not the leaſt ſinne or miſerie, but it would be too hard for vs, if we had nothing but our owne ſtrength to helpe vs. And there is not the greateſt ſinne or miſerie that ſhall hurt vs, or preuaile ouer vs, if we haue the ſtrength and power of God to hold vs vp. Therefore Chriſtians ſhould take comfort in their afflictions. Can God raiſe vp the bodie, when it is dead in the graue, and glorifie it when it is rotten in the earth? and can he not raiſe one out of ſome debt or miſerie of his eſtate? Oh, but then he loueth the body. And doth he not loue it as well now? Nay, God vſeth his infinite power now, for the helpe and preſeruation of his children, as he will vſe it then, for their glorification. If we cannot beleeue that God can helpe vs now out of the diſtreſſes of this life, how ſhall we ſay, we beleeue he will raiſe our diſſolued bodies out of the graue, ſith we haue the ſame power and promiſe for the one,

as well as for the other? Therefore it is a great fault and ſhame for Chriſtians to ſit downe diſcouraged. Is Gods power leſſened? Is his hand ſhortened? hath not he ſaid that he will not faile vs, nor forſake vs? and that a little, that the righteous hath, is better then all the great riches of the wicked? Gods bleſſing can do more then all wealth: and he alone is better to vs, then if we had all the world without him. Eſay 59.1. Hebr. 13. 5. Pſal. 37. 21.

This ſerueth likewiſe for the terrour of wicked men. God can as eaſily ſet heauen and earth on fire, and bring them to nothing, and that in a little ſpace, as he made them of nothing: then much more can he bring to deſtruction proud and vile ſinners, notwithſtanding all their worldly helpes, if he be their aduerſarie; as indeed he is a profeſſed enemy to all proud and obſtinate offenders. Pſa 2.

They flatter themſelues, it ſhall be well with them, becauſe they be vnderlaid with wealth, ſupported with friends, fenced with policy: but how ſtands the matter betwixt God and them? are they his inheritance? is he reconciled vnto them? Nay (though they will not in word ſay ſo, yet their life proclaimeth it) they do not greatly care for his fauour; for they ſpare not to breake his Lawes vpon any ſmall occaſion: ſurely then let them know, that they are in no ſafetie; God can pull downe their defence, and pull away their props and ſupports. He can as eaſily bring a rich man to hell, as a poore: and as ſoone ouerthrow the eſtate, and damne the ſoule of the greateſt prince, if he be naught, as of the baſeſt begger. Therefore thoſe, that leauing God, leane to worldly props, ſhew that they little beleeue the power of God, and little thinke of the creation of the world. Thus much for the example of God. Now the laſt reaſon is drawne from the end of the Sabbath (namely, that God hath conſecrated it to bring a bleſſing on the keepers of it) in theſe words.

Wherefore the Lord bleſſed the ſeuenth day, and hallowed it.

HEre God ſheweth, that if none of the former reaſons will preuaile with vs, yet we ſhould be moued with our owne

benefit to ſanctifie the Sabbath. For nothing is more auaileable to bring a bleſſing on ſoule and body, then the religious keeping of the Lords day. For God hath appointed it to the end that he might haue occaſion to communicate his goodneſſe to the diligent obſeruers of it. For ſo it is meant, when he ſaith, the Lord ſanctified the ſeuenth day, that is, he ſet it apart for his owne worſhip and ſeruice, and bleſſed it, that is, appointed it for a meanes and bleſſing to all that faithfully obſerue it.

Doctrine. The way to get true bleſſedneſſe, is to ſanctifie the Sabbath.

From hence we may learne, that the religious keeping of the Sabbath, is a very ſpeciall meanes to get true bleſſedneſſe. One reaſon is, becauſe God hath ſanctified it to this end. As *Iſay* 56. 47. where the Lord promiſeth many ſingular graces to all that ſanctifie the Sabbath, of what nation or condition ſoeuer they be. He ſhall haue his heart filled full of ſpirituall ioy; God will giue him the ſpirit of prayer, and heare his prayer; God will giue him abilitie to ſerue him, and accept and reward his ſeruice. And *Iſay* 58.13.14. If one will keepe himſelfe from polluting Gods holy Sabbath, and obſerue it carefully, then he ſhall delight in the Lord, that is, God will ſo ſhew his fauour and loue to his ſoule, as he ſhall be ioyfull in God: ſo bleſſe his heart and conſcience, as that he ſhall feele that God is his God, loueth him, and careth for him, ſo that he ſhall be glad and reioyce in this, and finde Gods bleſſing vpon him, both in heauenly and earthly things, for the mouth of the Lord hath ſpoken it. What-euer fleſh and bloud obiect, yet we haue the ſure promiſe of God, which ſhall be found true and faithfull. So *Iere.* 17.24. the Prophet hauing fore-told the deſtruction of Ieruſalem, preſcribeth a preſeruatiue to them; which, if they would take, as yet their caſe was curable, and that would helpe all: namely, to forbeare their worldly buſineſſe on the Sabbath, and to do the workes of the Lord; and then they ſhall enioy their Citie, their houſes and their wealth, with all proſperity and abundance. So that we ſee, that for ſoule and body Gods promiſe is, that the ſanctifying of the Sabbath will bring comfort and happineſſe to both.

Contrariwiſe, if we be negligent and careleſſe of the Lords day,

day, we draw his curſes vpon our owne heads ras *Exodus* 31. 12. &c. where God commandeth them, that they ſhould abſtaine from all ſeruile workes, and keepe it holy: or if they did prophane it, they ſhould die the death. And this puniſhment (by Gods righteous iudgement) befalleth ſuch as contemne & pollute the Sabbath, many times amongſt vs. For though the law of the land appointeth no ſuch puniſhment, yet God oftentimes giueth them ouer to cõmit ſuch ſins, as bring them to death by the hand of the Magiſtrate; and when they come to execution, then they complaine, that they neuer regarded the Sabbath, nor cared for the Sacraments, nor could endure to ioyne with Gods people in any publike or priuate exercises of religion: or if they eſcape outward puniſhment, yet many times the Lord ſmites them with blindneſſe of mind, and hardneſſe of heart, that the holy meanes which are moſt comfortable and profitable to others, are moſt grieuous and hurtful to them. But why is this? Not becauſe Gods ordinance wanteth force & vertue, but becauſe they want reuerence and conſcience, and being wicked, contemne it. Therefore their ſoules be cut off, their hearts hardened: and thus in ſtead of receiuing the bleſſings which God hath promiſed to the keepers of the Sabbath, they are plagued with the iudgements which he hath threatned againſt the tranſgreſſors of it. Alſo *Ier.* 17. 27. he ſaith, if they pollute his Sabbath, he will kindle a fire in their houſes, that ſhall not be quenched. For their outward eſtate they be no gainers that breake the Sabbath: for God will either conſume their goods with fire, or ſend a curſe, which ſhall deuoure their ſubſtance. So that, if we would not be guiltie of death, and haue our ſelues cut off from communion with Chriſt and his Church, and our goods alſo conſumed and brought to nothing by the vengeance of God, then let vs keepe his Sabbath holy, and beſtow it in holy exerciſes. Sith therefore God doth promiſe a bleſſing vpon thoſe that ſanctifie his Sabbath, that they ſhall thriue in the Lords houſe, and in religion, and in other worldly matters, ſo farre as may ſtand with true proſperitie: Sith he hath ſpoken this, and that muſt ſtand which goeth out of his mouth; therefore it is for their comfort who faithfully keepe the Sabbath, that *Vſe 1.*

The danger that Sabbath breakers run into.

the blessing of God shall attend vpon them, whether they haue little or much. If they haue abundance, the abundance shall be for their good, to be more abundant in good workes; and if they haue but from hand to mouth, God will prouide, that yet they shall not want necessarie things, but he that brings the day, will bring food and maintenance for the day; so that he needs not to care for to morrow, but let him cast his care vpon God, who hath faithfully promised to care for him. And this they are sure of, that they shall haue a soft heart, and a quiet conscience, and shall receiue comfort from Gods promises. And if one thriue in Gods house, he needs not feare, nor doubt how he shall do in his owne house One may know how he shall speed at home, by looking how he serueth God in the Church If he keepe an holy rest, with an holy heart, he shall haue rest to his soule, peace and ioy to his conscience, and be set in so sure an outward estate, as that nothing shall befall him for his hurt.

1.Pet.5.7.

1 Rules to be kept of those that expect a blessing for keeping the Sabbath.

But then, if one will haue this blessing, he must keepe these three rules. First, let him make it a delight to keepe the Lords day, and his ioy to do the works of the Sabbath; let him long for it before it cometh, and be glad when it cometh: because it doth free him from all worldly cares and thoughts and then he hath a Commandement more especially, to cast his cares vpon God, and not to trouble himselfe at all with them. And so he saith in *Esay* 58.13. *Call it a delight to consecrate it to the Lord*; that is, take you as much delight in doing the exercises of Religion, as many do in the workes of their callings or recreation, and also much more: for they be more easie, comfortable, and profitable by farre. We must come as hungrie to the house of God, and with as good an appetite, as to our dinner or supper at home: for God keepeth the best house: he maketh the best cheare, if we can bring a good stomacke to the bread of life, that he breaketh vnto vs. But if one be loath to come, and must be drawne as a Beare to the stake, let him make account that the Preacher will bait him, and trouble his conscience, and that he cannot looke for such comfort, as they feele who come with free and willing mindes. Therefore if we would haue blessing by the Sabbath, let vs keepe it cheerefully,

fully, knowing that God loueth a cheerefull giuer. 2.Cor.9.7.

Secondly, one muſt labor to do all the duties of the Sabbath, 2
both thoſe that muſt be done before Sermon, and thoſe that muſt be done after. Let no ordinance eſcape vndone: vſe meditation on Gods word and works, hearing, reading, praying, ſinging Pſalmes, conference, workes of mercie, and of euery thing ſomething, ſo farre as we haue ability and opportunity. But if we will performe them remiſſely, and by peeces, doing this, and leauing that vndone: either vſing no preparation before, or making no application after: either no publike, or no priuate prayer, then (it may be) one ſhall find ſome bleſſings; but, the fewer of theſe he performeth, the fewer bleſſings he ſhall haue. He that doth Gods ſeruice by halues, ſhall (and it is iuſt he ſhould) finde the comfort and benefit of them by halues.

Thirdly, as one muſt do all the duties, and that with de- 3
light, and chearefully; ſo, he muſt keepe the whole day; he muſt do all the duties, and alſo ſpend all the time in theſe duties: he muſt continue from the beginning to the ending. As *Pſal.92.2. To declare Gods louing kindneſſe in the morning, and his truth at night.* So that the Sabbath muſt be ſpent, both morning night, and all the day, in holy duties. One muſt forbeare worldly buſineſſe, yea worldly thoughts, the whole 24. houres. And here many faile; that out of the Church will be talking with their neighbours, and muſing with themſelues about earthly affaires, and thinke they haue made a good hand, if they ſpend the moſt part of the day, till after the euening exerciſe, in workes of religion, and then they make no queſtion to take their recreation, or to go about their buſineſſe, if occaſion be. But he that commandeth to keepe it in the Church, biddeth vs keepe it in the houſe; as to heare him and to ſpeake to him in publike, ſo to ſpeake to him out of our hearts in priuate: and not to giue our ſelues leaue to thinke of thoſe things that day, which then are vnlawfull to be done. Now then, if we ſeeme to make conſcience of the Sabbath, and yet do want that bleſſing which we looke for, let vs looke to our ſelues, and we ſhall ſee that we are halting in ſome one of theſe: either we keepe the Sabbath lumpiſhly and heauily,

that it seemeth as a tedious burthen to vs; or else we do some one or two duties, and leaue the rest vndone: or lastly, if we do all the duties that are to be done, and that chearefully, we are wanting herein, that we obserue not the whole day, but keepe some part of it from God to our selues. And accordingly, as any man cometh short of any of these duties, so he may feare to come short of the fruit and blessing promised to the keepers of the Sabbath. But if one labour with ioy to do all the duties of the Sabbath the whole day, he shall find in his owne soule, that it is in truth a day of blessing, and brings more ioy and comfort, yea and a greater blessing with it, then the labours of all the weeke besides.

The fifth Commandement.

Exod. 20 12. *Honour thy father and thy mother, that thy dayes may be long in the land which the Lord thy God giueth thee.*

HItherto the duties of pietie to God, out of the first Table, haue bene handled. Now follow the Commandements of the second Table, concerning the duties of righteousnesse towards our neighbour. The summe and briefe whereof is set downe, *Matth.* 22. 39. *Thou shalt loue thy neighbour as thy selfe.* This is the first Commandement of the second Table, vpon which all the rest do depend. As in the first Table, the keeping of all the Commandements following, dependeth on the keeping of the first: so here, if this first Commandement were well obserued, both of superiours, inferiours, and equals, there could be no disorder against any of the Commandements following. For all disorders in the other, do flow from hence, that either superiours are negligent in performing their duties of gouerning: or else inferiours are proud and stubburne, and refuse to obey their superiours: or equals

equals be ambitious and enuious betweene themselues. The summe of the Commandement, is to shew, what duties we owe one to another, in respect of their and our place, gifts, and calling. The words containe a commandement, and the reason of it. The Commandement in these words, *Honour thy father and mother.* The reason in the words following, *That thy dayes may be long in the land which the Lord thy God giueth thee.* To honour here, is to regard and reuerence in heart, and to performe all outward duties. (*Father*) vnder this word are contained all superiours in what place soeuer set aboue vs. From this word (*honour*) is to be gathered the first generall doctrine of the fifth Commandement. *viz.* that all duties are to be performed to our superiors, with such honour as is meet for them, which the words themselues do plainly teach. If we would testifie our owne loue and subiection to them; if we would haue our seruices comfortable to them, and acceptable to God: then let it appeare, that we are not drawne to them by compulsion, but led by conscience, with due regard of their persons, and the place wherein God hath set them. When *Ioseph* was to giue maintenance to his father, and his whole familie, he neither did it with arrogancie in respect of his owne ability and greatnesse, nor with discontentment at the charges he was put to: but so ministred to *Iacobs* necessitie, as that he detracted nothing from his reputation. Notwithstanding his great dignitie and preferment, he did relieue his father with as great humilitie and reuerence, as he would haue receiued reliefe at his hands, if he had bene cast vpon his finding. And so for seruants: the Apostle requireth them, 1. *Tim.* 6. 1. not onely to do their maisters worke, but also to honour them in behaviour, and to account them worthie of all honour in their hearts. For they could not shew contempt to their Gouernours, without dishonour to religion. If *Peters* counsell had bene good for Christ to follow, as it was not: yet he is much to be blamed for the manner of it, in that he deliuered it to his Maister with so bold and vnreuerent a rebuke. And for the dutifulnesse of a subiect, we haue a worthie president in *Nathan*: who when he came to *Dauid* to offer his counsell vnto him, for the benefite of his kingdome and posteritie, made obeisance to the King

Doctrine. All due honor is to be giuen to our superiours.

Math. 16. 22.

King downe to the ground. 1. *King.* 1. 23. He yeelded him as much reuerence comming to do him good, as he would haue done, if he had ſought preferment at his hands. And the contrarie was found in *Ioab*; who indeed aduiſed *Dauid* to that which was expedient to be done *viz.* that he ſhould ſhew himſelfe chearefull to his people, that fought for him, but with ſuch bitter reproofes and vndutifull ſpeeches, as that no thanke was due to him for his ſeruice. It is required of vs, that we ſhould honour all men, euen inferiours, as wiues, and widdowes, in doing them good, without their diſgrace: and therefore much more is it due to our gouernours and rulers.

1. Sam. 19. 5. 6

1 Pet. 2. 17.

1. Tim. 5. 3.

Vſe. This ſerueth for the reproofe of many ſeruants and children, that depriue themſelues of al the commendation of their obedience. For if they frame themſelues to be officious in one thing, they will allow themſelues to be offenſiue in many other. For, either they grow to be murmurers, if their tumes be not ſerued to their liking (and ſo depraue their maiſters or parents,) or elſe maiſterfull and arrogant, and will endure no admonition, nor receiue any reproofe or direction. The ſame fault is alſo to be found in diuerſe wiues, who though they be frugall and thriftie, and ſo helpe to increaſe their husbands wealth; yet, they peruert, and corrupt all their actions, either with boaſting, or vpbraiding, or publiſhing their infirmities, or other diſtempers: that many times they bring more vexation to the heart of their husbands by their paſſions, then help to their eſtate with all their induſtrie. So dealt *Zippora* with *Moſes*; ſhe helped him indeed to ſaue his life by circumciſing his ſonne, which himſelfe in extremitie of ſickneſſe was not able to performe: but then ſhe rates him and inueighs againſt him, cals him a bloudy husband, and caſts the fore-skinne of her ſonne at his feet.

Exod. 4. 25.

Thy Father.

THis is the firſt reaſon, whereby God would moue inferiours to obey; becauſe he is thy Father. In that God maketh this his reaſon, why the child ſhould obey his father, becauſe he is his father, we gather this doctrine; That the chiefe motiue to obey ſuperiours, muſt be the particular iuriſdiction,

diction, which God hath giuen them ouer vs, and that speciall bond, wherby he hath tyed vs vnto them. If God haue made him the instrument of thy life and maintenance, and set him ouer thee, thou must for this cause performe all duties of honour vnto him. So in the *Prouerbs*, *Honour thy father that begat thee, and thy mother that bare thee.* As if he should say, honour thy parents, and be dutifull vnto them, not because they be rich, or in great place, nor for any respect so much as this, because they be thy parents: Be thy father and mother how euer rich or poore, thou must be obedient. So the Apostle speaketh to wiues, *Wiues obey your owne husbands*, vsing this as a reason; because they be your husbands. If God haue appointed them to be your heads and gouernours, you must submit your selues to them for this cause; and in obedience to the Commandement. Howsoeuer they be otherwise froward and foolish, if they be yours, then you must performe your dutie to them. Ephes. 5. 22.

So for seruants; the point is not, whether he be a poore man or a rich, a simple man and ignorant, or wise and discreete, in whose seruice they liue: but, is he thy maister? hath God made him thy gouernour? Then, for the time that thou art his seruant, he stands in the place of Christ vnto thee, being of his familie: and is to be obeyed, as if he were the most wise and honourable in the world.

The vse of this, is to confute those wretched and miserable children, that take occasion to be vndutifull, because their parents be poore and low, in disgrace, and small account among men. But, be they so? Then the child ought so much the more to honour them, or else he addeth affliction to the afflicted. The more they be discomforted by others, the more neede they had to be comforted by their owne. Therefore, so farre should we be from contemning our parents, because they be low and afflicted, as that we should rather yeeld more reuerence and honour to them, that we may be a comfort and relieue to them in their trouble. For, for the child to honour his parents, when all the world honoureth them, and hath them in account; and to be dutifull then, when they can either reward his obedience, or punish his contempt, is no triall

Vse 1. Parents poore estate is no warrant for children to be vndutifull. 2. Cor. 12. 13.

of

of his reuerence to God, or them. For then it may be he doth it, either vpon constraint, because he dare do no other: or vpon a base minde, because he longs and gapes after his fathers wealth, more then for conscience to Gods Commandement. But then the obedience is most sound, and most acceptable to God, when there be fewest worldly meanes to prouoke vs vnto it. So, for the wife, or seruant to say, O, had I an husband, or maister of account, of such gifts and wisedome, that could promote and reward me, then I could willingly frame to obedience. Nay, you would not. For, he that is not faithfull in the least, will not be faithfull in the greatest. And if you did, yet God accounts not of that subiection and reuerence, which proceedeth not from conscience of his Commandement, but from hope of some outward reward. Therefore it is our duty, not so much to trouble our selues in enquiring what heads other haue, as to labor to make the vse best of our own. For, this we see in the naturall body, that if a man haue a head subiect to diseases, and full of infirmities, he will not therefore abuse and contemne it: but he thinkes, this is my head, which God hath giuen me; and therefore I must not make it worse by ill vsage, but striue to make it better by all meanes I can. O, but say they, other children haue better parents, which be more carefull of them. But let them turne backe a little, and examine their owne wayes. Others, you say, haue better parents. True, but looke you to your selfe likewise, and thinke on the other side; haue not other parents also better children, more dutifull and obedient, and more vertuous euery way then you be? put these together now, and thy mouth will soone be stopped. So the wife; Other husbands are more kinde, louing, and better to their wiues. But if you stand so much in examining his goodnesse by other mens, you will driue him to trie your goodnesse with other womens. Be not there many wiues more subiect to their husbands, more quiet and meeke, and that go farre beyond your selfe in many graces? So that in such obiections, let inferiours looke to their owne faults, as well as to anothers; and they shall not finde great cause to complaine. O, but he faileth in doing his dutie to me: yea, but God faileth not in commanding you to do your dutie to him. If you be a

Christian,

then Gods Commandement muſt be the rule of your obedience, and not the dealing of others with you. Therefore this doth iuſtly reproue their ſhameleſſe impudencie, that, if their parents grow old, or impotent, or poore, then they thinke they may take libertie to caſt off the yoke of ſubiection, and grow ſtubburne. As who ſhould ſay, that age, or pouertie, or ſuch like things, could cut off the nature of a parent, and take away the authoritie of a ſuperiour, and that outward things ſhould haue the chiefe account, and Gods Commandement be leaſt of all regarded. This likewiſe may ſerue for comfort to thoſe gouernours, that are in a poorer and lower condition; That God hath allotted vnto them as much honour in their places, as to the greateſt Prince in the world. For the poore man is as well the head of his wife, as the King is the head of the Queene. And the meaneſt parents and maiſters are as much to be accounted of in their families, as if they had all the wealth in the world. Therefore they ſhould beare their pouertie ſo much the more patiently, becauſe no pouertie or lowneſſe of their eſtate, can giue licence to their inferiours, to eſteeme any whit the worſe of them: and if the inferiours do for this cauſe deſpiſe them, they ſinne againſt God, and do iniurie vnto them, and God will be reuenged of them accordingly. So much for this, that God biddeth the child honour his owne father, howſoeuer matters ſtand in regard of his eſtate and condition of life. *Pro 1.* *Pro 2.*

Honour thy father and mother.

THe duties required of the naturall child, in theſe words, are comprehended vnder theſe three heads; reuerence, obedience, and thankfulneſſe. This reuerence, which is firſt required, muſt be both inward and outward, in the heart, and in the behauiour. And if one pretend the inward reuerence, and ſhew it not outwardly, this is but diſſembling and falſhood, for it cannot be within, but it will ſhew it ſelfe without; ſo that it muſt be both inward in the heart, and outward in the carriage of our bodie. The inward is commanded in *Leuit.* Chap. 19. verſe 3. *Ye ſhall feare euery man his mother and father, and keepe my Sabbaths.* In theſe words God commands the ſubſtance

ſtance of the whole Law, both in the firſt and ſecond Table: and for the ſecond Table he begins with the firſt Commandement of it. *Feare euerie man his mother.* One would haue thought he ſhould haue begun with the father: but, though more be due vnto him, yet becauſe it is a greater note of truth to performe it to the mother (by reaſon that her infirmities, whereto ſhe is more ſubiect, make her more ſubiect to contempt, and for her indulgencie, commonly the mother doth leſſe expect this at her childs hand:) therefore God begins there, where obedience is beſt tried, and ſaith, *Feare thy mother and thy father.* And then for the firſt Table, he ſets downe the laſt Commandement of it, *Keepe my Sabbaths.* And whoſoeuer is carefull in the firſt Table, conſcionably to keepe the Sabbath, and in the ſecond, to keepe the fifth Commandement in duty to ſuperiours, he ſhall be ſure to hold out in all the other Commandements. So that reuerence of the heart is required of children. The ſecond branch of reuerence is in the outward behauiour; as in bowing to them, in ſtanding bare, and putting off before them, in an humble and lowly countenance and behauiour, when the parents ſpeake to them, or they vnto their parents. And this the example of *Ioſeph* ſheweth, *Geneſ.* 48. He was a great Prince, and his father of meane condition, and liued at his finding; he had his ſight, and his father with age was blind, and therefore could not ſee what dutie his ſonne performed to him: yet, when he comes to his poore blind father, he boweth to the ground, and behaueth himſelfe as humbly, as if his father had bene a mighty man, and had his ſight as perfectly, as euer in his life before; becauſe he knew, that neither his fathers pouerty, nor blindneſſe could ſet him free from the charge of God. Therefore he being a Prince, is as dutifull, in reuerent behauiour to his father a poore man, as if his father had bene a Prince, and he a poore man: for the outward eſtate did not moue him ſo much, as the conſcience and regard of his dutie, which (he knew) was nothing to be leſſened in reſpect of his fathers preſent eſtate and condition. So King *Salomon*, when his mother came vnto him, ſitting on his Throne, he roſe vp from his Throne, and bowed himſelfe vnto her, and cauſed a ſeate to be ſet for her, that ſhe might ſit at his

his right hand. For he would haue all his people know, that though he was as wiſe and as rich a King (and that of Gods gracious appointing) as euer was: yet this his greatneſſe did nothing diminiſh his reuerent carriage towards his mother.

This ſerueth to reproue thoſe vngracious and wretched children, that reuerence not their parents in heart, but contemne them, and thinke baſely of them; and not contenting themſelues with this inward vndutifulneſſe, ſhew it further, by rough words, by froward countenance, by vnreuerent and vnfit actions. And many grow ſo familiar with their parents, as one that had not knowne them, ſeeing their behauiour, would rather thinke them to be neighbour and neighbour, then father and ſonne: ſo vnſeemely, and vndutifully do they behaue themſelues, without any outward tokens of reuerence. And indeede, what do the froward ſpeeches and lookes of many children proclaime, but that they haue no feare of God in their hearts, no righteouſneſſe in their hands, nor any regard of the duties of the firſt or ſecond Table? If euer theſe perſons liue to haue children, and God do not in iuſtice cut them off ſooner, they are like to finde, that their children will reuenge their fathers wrongs into their boſome, and be as readie to deſpiſe them, and carrie themſelues as vnreuerently to them, as euer they were to do it to their parents. *Vſe.*

Obedience of children to their parents.

The next dutie is obedience, which is commanded, *Coloſ.* 3. 20. *Children obey your parents.* And he addes a reaſon, *For this is pleaſing to God.* It is not onely a ioyfull thing to the parents themſelues, that the children ſhould obey their commandements; but that wherein God taketh great delight, and is well pleaſed with. And on the contrarie, it doth not onely grieue the parents, that children be ſtubburne and rebellious, but it offendeth Gods maieſtie alſo, and grieueth his Spirit.

Now the things wherein children muſt obey their parents, are eſpecially theſe. Firſt, in doing the things which they command, and performing that which they ſet them about, (though it be neuer ſo baſe and painfull to be done) ſo farre.

farre as their ſtrength will permit. For, though ſome children may thinke, This worke is vnbeſeeming my worth, (for as euery one is more proud and idle, ſo he hath a greater conceit of himſelfe: and as he is more contemptible, ſo he hath a higher imagination of his owne excellencie) yet that may not excuſe him. Is it too baſe for you? But did your father or mother command it? and refraine you to do it? Then you are a baſe and proud perſon, that make more account of your owne will, then of Gods Commandement; for ſo ſoone as the father hath commanded it, being a thing lawfull, Gods ſtampe is ſet vpon it, and it carrieth the print of Gods Commandement: and he that thinketh himſelfe too good to do it, thinketh himſelfe too good to obey God. This will not ſerue the turne then; It is a contemptible thing in the world, and men will mocke me. But are you a Chriſtian, and haue you not learned ſo much to denie the world, as to preferre Gods will, before the contempt and reproach of men? and were it not better for you that the world ſhould ſpeake euill of you vniuſtly, for well doing? An example of this obedience we haue in *Iſaac*, who yeelded to his fathers commandement ſo farre, as to reſigne himſelfe to be ſacrificed, and bound, and laid on the wood, and burnt; becauſe his father (being a Prophet) had warrant ſo to do, and could ſhew vnto him the Commandement of God, to prooue it a lawfull thing which he did, and it was his duty to obey. If he had not ſeene Gods Commandement, *Abraham* had gone beyond his commiſſion, (for it had bene wilfull murder) and he ought not to haue obeyed. But when the thing was lawfull, *Iſaac* was bound to ſubmit himſelfe, euen vnto death. So Chriſt was obedient to his Father, in that which (of all other things) was moſt painfull and ignominious. For what burthen more contemptible then the burthen of our ſinnes, and to be hanged on the Croſſe, mocked, buffeted, and ſpet vpon? And what more painfull, then to vndergo the curſe and wrath of God? Yet, ſith his Father would haue him ſuffer all this, he willingly ſubmitted himſelfe thereunto; ſo alſo to his earthly parents, *Luke* Chap. 2. and the 51. verſe: *He went to Nazareth, and was obedient to them.* So that, if the thing be lawfull, though it be a thing of no credit, and of much

Geneſ. 22.

paine,

paine, yet being the fathers commandement, it is Gods Commandement, and the child must obey. And by how much the thing is more base and contemptible, and more hard and painefull, by so much he is a better child, and shall haue a greater reward. For in matters that be easie and pleasing, he doth many times serue himselfe; now a good child should serue his father. For euerie Christian child must be his fathers seruant, but he that is vndutifull and stubburne, doth not onely dishonour his parents, but also *resisteth the ordinance of God, and they that resist shall receiue to themselues damnation. Rom.*13.2. Malac.3.17 Christian children are their fathers seruants.

And as in other matters the parents are to be obeyed, so especially in marriage. As *Isaac*, being a man of discretion of fortie yeares old, would not once goe about to take a wife for himselfe, but was content to stand to his fathers chusing. And *Iacob* would not dispose of himselfe in marriage, vntill *Isaac* and *Rebecca* had consulted vpon the matter, and directed him where, and amongst whom, he should chuse his wife. *Ruth* being but a daughter in law, yet would not be at her owne disposition, to take what husband liked her best, but was willing to be disposed by *Naomie* in her marriage. Though *Ismael* was a sinfull man, and iustly excommunicated from his fathers house; yet the verie law of nature and ordinarie ciuilitie made him submit himselfe to his mother for the choise of his wife, when he could not haue his fathers direction. Therefore children must giue this honour to their parents, to thinke them wiser and better able to prouide for them, then they for themselues. And if children must obey their parents in all things *Col.*3.20. euen in matters of least weight and consequence, then much more they are to take their counsell and be directed by them in this great matter, that so nearely concernes their estate, whether they be sonnes or daughters. Children must obey their parents in marriage. Genes.21.21. Exod.34.16 Deut.7.3

A second thing wherein children must obey their parents, it, in quiet and patient bearing their admonitions and correction. As is often said in the *Prouerbs*, *Despise not the correction of thy father, nor condemne the admonition of thy mother.* Set not lightly by them, but weigh them and consider them well in thine heart. Therefore the childe is bound to obey Prouer.13.1 15.5

his parents, not onely in doing the things commanded, but also in suffering their rebukes and chastisements: first because it is a dutie lying vpon the soule of the father, and commanded vnto him from God, to correct and instruct his children. And secondly, because it is a token of his fathers loue to him: For *He that spareth the rod, hateth the child: but he that loueth him, correcteth him betime.* And likewise correction is a meanes of their saluation, and keepes them from hell: For, *foolishnesse is bound in the heart of the child.* It is tied there or rather chained so, that nothing will make a separation, but the rod of correction; and that, through the blessing of God, will driue his foolishnesse from him. But he that will not receiue correction and nurture, is a foole; and so is like still to continue. Because then it is the fathers duty, & a testimonie of his loue, and a meanes of the childs owne good, he must suffer it patiently, and humbly: and not onely so, but he must see that he profit by it, and make a good vse of it. For else he maketh his father take a great deale of paines, and vndergo much griefe, and all in vaine, & to no purpose; and so, not profiting by correction, is guiltie of contemning Gods ordinance.

Prou 13.24.

Prou. 22.15.

Vse 1. This serues to reproue such children as are sowre, sullen, and angrie at the admonition, or correction of their parents. And although they be fond and light headed, and haue neither experience nor knowledge; yet they thinke they know how to carrie themselues well enough, and scorne to be admonished, or told of a fault. But of such, that is verified which the Wise man saith, *Prou. 26. Seest thou a man wise in his owne eyes? there is more hope of a foole then of him.* And for these persons that swell thus at admonition, the best course that can be taken with them, is, to beate out that pride by sharpe correction. For this makes them so audacious, when words are giuen vnto them, because they haue not bene soundly and throughly chastised with blowes.

Thankfulnesse. The third duty of children is thankefulnesse, and that consisteth especially in two things. The first is in relieuing their parents when they shall be in want. If the parent be blinde, the childe must be an eye vnto him. If he be lame, he must be a staffe to vphold him; If he stand in neede of any thing, the

the childe muſt (to his power) helpe and ſuccour him. And this duty indeede, the very law of Nature doth require. For the father hath payed for it before hand, and it is but due debt. For when the childe was borne naked into the world, and could not helpe himſelfe, and was without all friends, and could not ſo much as put one morſell of meate into his owne mouth, nor hang one ragge vpon his backe to keepe him warme, who pitied him? who relieued him? were not the parents then in ſtead of all himmes vnto him? and had much care and feare for his ſake, before he came to this eſtate wherein he is now? And that he enioyeth any commodities of this life, or ſpirituall comfort of ſaluation it ſelfe, haue not they (in ſome ſort) beene meanes to procure it, as being the firſt inſtruments of his breath, and being? If he had neuer by them beene begotten and conceiued, how had he beene capable either of the benefites of this life, or of the hope of eternall life? and were not this ſhamefull ingratitude? were he not worſe then a beaſt, if he would not recompence all theſe kindneſſes, and endeuour to pay ſo due a debt? So the holy Ghoſt commandeth children, 1. *Tim.* 5. 4. that the children and nephews ſhould recompence the kindneſſe of their parents. So *Ioſeph* dealt with *Iacob*: when *Iacob* was in want, and he had plentie, when the father ſent money to buy corne, his ſonne would not take it, but gaue him corne freely. And whereas fiue yeares of famine were behinde, he ſent for him, and had great care to bring him to himſelfe, & hauing brought him, was ſo carefull to prouide for him, and to adminiſter to him whatſoeuer he had need of, as that *Iacob* did neuer fare better, nor better cheape, nor with more eaſe in all the time of plentie, then he did, when that part of the world was famiſhed for want of bread. For, before he muſt ſend to the market for it, and there he muſt buy it for his money: but now that he was come to *Ioſeph* in time of dearth, he needs not be at ſo great pains and coſt. For it is ſaid, *he did put meate into his mouth*, that is, he was as a good tender hearted nurſe, to his father and his fathers houſe; and as carefull that nothing ſhould be lacking to them, as the mother for the child, that will euen lay her breaſt to her childes mouth. So *Ruth*, though ſhe were but Genes. 47. 12.

Naomies daughter in law, yet now that *Naomies* yeares and ſtrength were ſpent, ſhe being young, tooke paines and trauelled for both. And when (beſides that which ſhe had gotten with her paines and labour) *Boaz* being a mercifull man, gaue her ſome victuals, ſhe would not deuoure all her ſelfe, but euen ſpared it from her owne belly for her mother: ſhe tooke onelie ſo much as was needfull to refreſh her owne body, and to ſtrengthen her in her trauell; the reſt ſhe reſerued for her old mother in law, and knew well that it was better young folkes ſhould be pinched, then their old parents want any thing.

Vſe. Vnnaturall children reproued.

This ſerueth for a moſt iuſt reproofe of the vnnaturall diſpoſition of many vngracious children, that ſo long as the parents haue any thing to giue, and ſomething may be gotten by them, all that while they will be kinde and louing, and ſtriue who ſhall ſhew moſt dutie, and well is he that can get the old parents to him: but when once he is drawne drie, and they haue ſuckt all from him, then he is neglected of all, then euery day is a yeare till he be dead, then he is a burthen and a clog; then they exclaime, that he doth nothing but ſpend, and troubleth the family. Such cruell and bitter words are heard oft times from the mouthes of wicked and vnnaturall children. This is a grieuous diſhonour, not to releeue the weake, diſtreſſed and helpleſſe parents. As Chriſt ſaith, *Mat.* 15.6. Thoſe that forbeare releeuing their parents, though they pretend to beſtow their liberality for the vſe of the Church, yet they diſhonour their parents, and breake the holy law of God.

A ſecond dutie of thankefulneſſe, is to pay for their parents. As 1. *Tim.* chap. 2. he commands that prayer be made for all in authority. And if we muſt pray for thoſe that be further off in the Common-weale, then much more for thoſe that be nearer in the familie. Therefore this is a great fault in many, and to be greatly condemned, that can ſee their parents faults, and ſpeake of them too much; but can neuer find time to fall downe before God, and beſeech him to heale their nature, and helpe them out of their ſinnes. Many haue liued a long time with their parents, yet cannot ſay that euer they

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sent vp an hearty prayer to heauen for them: so vnkinde and vnthankefull be they.

Therefore it comes often to passe, by Gods iust iudgement, that they who haue failed in all good duties to their owne parents, receiue the like ill measure from their owne children. Which when it cometh to passe, and they reape that from their owne children, that formerly they did sowe to their own parents, then let them confesse that their owne sinnes haue found them out, and are returned vpon them; let them acknowledge that God is iust, and hath giuen them their owne measure into their bosomes; their owne euill is fallen vpon their owne heads, they digged a pit in their youth, and now in their age are fallen into it. And therefore let them first repent for their owne sins in that kinde, and then craue pardon for themselues and for their children. And thus much of the duties of children. Now follow the duties of parents to their children. For, as God would haue inferiors to giue honor, so he commandeth superiors to carry themselues in that maner, that they may deserue honor; and doth bind them as streightly to gouerne righteously, as the inferiors to obey faithfully. Now the duties of parents to their children, are

either in their { Tender yeares, / Riper age: } { Common to both. / Speciall.

The parents ioynt and common dutie to their children, in their tender yeares and childhood, is, first to instruct them in religion, to season them with the words of pietie, by little and little to drop into their hearts the grounds of holinesse euen so soone as they are able to speake, and haue the lesse vse of vnderstanding. So *Prouer. 22.6. Teach a child in the trade of his youth, and he will remember it afterward.* Where the holy Ghost exhorting men to teach their young children, meeteth with an obiection. Alas, might one say, teach such little ones: what good will that do? We shall but lose our labour, for they cannot vnderstand it, nor conceiue the meaning of these things. The holy Ghost answereth, Be it that they cannot well vnderstand the sence, nor make any great vse for the time present; yet teach them the words and teames of good-

Children must be instructed in religion betime.

neſſe: and though, while they continue children, perhaps, it ſeeme a fruitleſſe thing, yet you ſhall ſee afterward it will not be in vaine. For, the crop of this ſeed that was ſowne in their childhood, will appeare when they come to age (though for a time it be hidden;) and then they will remember theſe things, and that to good vſe: which it ſeemed they got no good by, when they were ſo young and weake in vnderſtanding. Therefore let them haue the words taught them, when they are able to heare and ſpeake words: and afterward, when they come to more diſcretion, they will conceiue & remember the ſence. And this dutie the holy Ghoſt commandeth, *Epheſ.6.4. Nurſe them vp in inſtruction & the feare of the Lord.* And this *Timothies* mother did put in practiſe. For it is noted of her, that ſhe inſtructed *Timothie* in the Scriptures from a child, and that was a cauſe, why he was ſo holy a man: ſhe was a nurſe to his ſoule, as well as to his body; and gaue him milke out of the breaſts of the Scripture ſo ſoone as he had done ſucking her owne breaſts. So that, as he waxed ſtrong in naturall ſtrength, ſo alſo did he grow in knowledge and grace: and therefore he became ſo excellent a man, and ſo worthy a Preacher and member of the Church, becauſe he was trained vp in the holy Scriptures euen from his childhood.

2 Tim.3.15

2 Children muſt be corrected.

The ſecond dutie of parents to children in their yonger yeares, is to giue them correction: which the holy Ghoſt commandeth often in the Scriptures, and ſhewes the fruite of it. As *Prou.23.13. Withhold not correction from thy child: thou ſhalt ſmite him with the rod, and ſhalt deliuer his ſoule from hell.* So alſo *Prou 29.17. Correct thy ſonne and he will giue thee reſt, and he will giue pleaſures to thy ſoule.* And againe, 22.15. *Fooliſhneſſe is bound to the heart of the child, but the rod of correction will driue it away.* And, 13.24. *He that ſpareth the rod hateth his ſonne, &c.* All which teſtimonies tend to this, That if we diſire our owne peace, and not to be moleſted, nor vexed, but much comforted by them; if we would teſtifie our faithfull loue to them, if we would purge their hearts from folly and ſinne, and preſerue their ſoules from euerlaſting perdition: then let vs be carefull to giue them due correction, which is Gods bleſſed ordinance, to reforme and ſaue their ſoules, as

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the word and Sacraments are to men of riper yeares. But in chastising, these rules must be obserued.

Rules of chastisement.

First, let it be seasonable, and done in time; passe it not ouer too long. So *Salomon* saith, *Prou.* 13.24. *He that loueth him, correcteth him betime*, and doth not omit it till it be too late, but taketh the fittest opportunitie, when he may (with most ease, and fewest stripes) do most good. For indeed, a small twigge, and a few blowes, when he is a child, and not hardened in sinne, will do more good, then many rods, and abundance of stripes afterwards, if this season be let slip; for if the child be not maistred when he is yong, he will maister his parents when he groweth elder. Therefore let them not get a head: for if they do, they will proue like wilde colts, that hauing runne long vnbroken and once cast the rider, and being marred in the beginning, will sooner be killed, then broken, or brought into any good order againe.

2 Secondly, it must be done in great compassion and mercie: not in bitternesse, to ease ones selfe with the paine of the child, for that is rage and crueltie. For in truth, commonly there is good cause why the father should be as much grieued, or rather more then the child, because for the most part he doth but correct his owne sinnes, in his sonne. For if the child be curst and froward, is it not because he hath seene the parents brawling and contentious? If he lie, hath not his father giuen him a patterne of dissembling? And if he sweare being young, are not oathes too rife in the familie among elder folkes? If he raile and speake euill, was not his parents dealing a president to him? Lightly there be but few ill humours in the child, which he did not draw from the parents; and that ill sap that doth appeare in the bud, came first from the roote. Therefore in pitie, as smiting themselues, and their owne sinnes, they must giue chastisement to their children.

3 Thirdly, it must be done with prayer, that God would giue them wise hearts to giue due and seasonable correction; and their children also soft hearts to receiue it humbly, and meekely, and to their profit. Be it that the child do well deserue it, yet to flie vpon him in a passion, bewrayeth much wickedneſſe

neſſe and folly. And indeed this doth but harden the childes heart, and imbitter him, making him more ſtubborne and fierce. Therefore, that correction may haue Gods bleſſing vpon it, and may bring profite to the child, and comfort to the parents, it muſt be done with prayer: and ſo it ſhall be done with great calmeneſſe and meekeneſſe, and without mixture of wrath and paſſion. For, if we cannot looke for a bleſſing vpon the word and Sacraments, without prayer, much leſſe may one looke for any good ſucceſſe by the rod, vnleſſe he aske it of God: but being done in wiſedome and mercie, and ioyned with prayer, becauſe it is Gods ordinance, we may looke and hope for Gods gracious bleſſing on it.

So much of the common duties which both the parents ſhould ioyntly performe to their children in their tender yeares. Now followeth the eſpeciall dutie of the mother, which is to nurſe vp her owne child, if God hath giuen her abilitie thereunto. Not to throw it from her ſo ſoone as ſhe hath brought it into the world; but, as God hath giuen her, not onely the wombe to beare, but alſo the breaſts and milke to nouriſh her child, ſo let her be thankefull to God for theſe bleſſings, and vſe them to that end that he gaue them. And this is ſo naturall a thing, that euen the beaſts will not omit it: for both the ſtrongeſt and weakeſt, the wildeſt and tameſt, will giue ſucke to their yong ones, and not be ſo vnnaturall, as to poſte them ouer to others: And it appeareth, *Hoſeah* chap.9.verſe.14 that drie breaſts are a iudgment of God, as well as a barren wombe. Alſo it is ſet downe as a ſpeciall fauour of God to *Ioſeph*, that God would bleſſe his poſteritie with the bleſſings of the breaſt, and of the wombe, *Geneſis*, chap.49.verſe.25. The like alſo may be ſeene in *Luke* ch. 1.v.27. Bleſſed be the wombe that bare thee and the paps which thou haſt ſucked: and therefore it is a foule fault, when God hath giuen a good bleſſing, wilfully to turne it into a curſe. And this is noted in the good women in the Scriptures; that they much reioyced to nurſe their owne children. As *Sarah* ſaith, that now ſhe ſhall giue ſucke in her old age, which was a thing that much gladded her heart. Now if *Sarah* in her old age, being ninetie yeares old, and beeing alſo an

Nurſing.

Geneſis 21.7

exceeding

exceeding great familie lying vpon her, would not omit this duties; what a shame is it then for those that are young, and haue much more leasure, and be farre inferiour to her in estate, to be so nice and idle, as to depriue their owne child of that most naturall food, which God and Nature had prepared for it? Parents would be loath to commit their goods, and euidence to euerie ordinarie person; yet for the fruite of their bodie, which is, and ought to be esteemed their chiefest riches, they are venturous, and care not whom they trust; whereas there is no such danger in the losse of the wealth, thought it should mis-carry, as is the spoyling of the child, both for soule and body, if it be not carefully looked vnto.

But they obiect, that they can haue them nursed better cheap abroad then at home. But loue seeketh not it owne things, but the good of the party beloued. If the husband should vse the like dealing to his wife, to thrust her out of his doores when she is weake, and place her in some poore cottage, and tell her that he can boord her better cheape in anothers mans house, then keepe her in his owne: she would thinke this to be a bad reason against her, which she thought sufficient against her owne child. And she might iustly say in this case, that her husband loued his wealth better then his wife; and so may it as truely be said of such mothers, that they respect their lucre more then their children. They alledge further, that being nursed by them, it would hinder their sleepe in the night. Why then should you put it to others to breake their sleepe? Ought you not to loue your neighbour as your selfe? Are you so impatient to beare the troubles of it, that ought so tenderly to loue it? & do you thinke that they will not grudge at it, that haue no such cause to affect it? and do only entertaine it in hope of the hire, and not for loue of the child? But they say further, that it hindreth them from their libertie, and keepeth them from many iournies, which might much delight them. But that gracious and worthy woman *Hanna*, as appeareth 1. *Sam.* 1. 22. would rather forbeare her going to the Temple, then omit the nursing of her child, or weane him before it were meete: and yet that iourney to the house of God, was (of all other) most profitable, comfortable, and necessarie.

Obiection. *Answer.* 1. Cor. 13. 5

Obiection. *Answer.*

Obiection. *Answer.*

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prouidence of the parents, if they had before considered, what the neede of their children did require.

Marriage with vngodly persons.

Others there be also, that when they do match their children, are so much carried away with the couetous desire of outward things, as that neglecting pietie, which ought to haue the greatest stroke in such matters, they bestow their children vpon vngodly persons, in whom they can see no signe of religion, nor sparke of honestie, but such profanenesse and vnchristian behauiour, that they euen proclaime themselues to be quite out of all acquaintance with God and good men: where, if they haue children, what seede can be looked for, but an accursed seede, that will fill the world with sinners, and ouer-lay the earth with apostates? as it is said of them in the old world, that when the sonnes of God began to match with the daughters of men, and to make these strange marriages, then there were apostataes borne; such Atheists as neither cared for God nor religion, but onely sought to serue and set vp themselues.

Genesis 6.

Parēts should lay vp something for their children

The third duty of parents to their children of riper yeares, is to prouide for them, 2. *Cor.* 12. 14. They must behaue themselues so diligently in their calling, & so wisely in the disposing of their goods and expences, as that they may be able to lay vp something for their children. But in this laying vp of goods for them, obserue alway these rules both for the getting, and for the vsing, and for the disposing of them. First for the getting, let them not be gotten by ill meanes, by fraud or crueltie, by craft and deceitfull dealing: else they be riches of iniquitie, and then it is most certaine they shall neuer prosper, *Prouerb.* 10. 2. For no man can possibly set vp himselfe, or his seed, by sinning against God. *Ahab* did not benefite himselfe when he got *Naboths* vineyard vniustly; nay, this was both his and their ruine. And *Achan* thought that when he had gotten such a faire wedge of gold, and such good apparell, he should liue like a man, and make himselfe and his children for euer: but in truth this consumed all, and brought him and them, and the whole familie to a fearefull end; for the seed of the wicked shall be rooted out. Bequeathe not then ill gotten goods to your posteritie, lest you

Psal. 37.

bequeathe

bequeathe the curse of God withall; and that will burne vp and consume all. As we may see before our eyes daily, and experiēce may speak in this case. Mark our inclosers, such as begin to ioyne house to house, & land to land (indeed house to house they do not long, for they pull downe most houses that come into their hands,) when they beginne to vnpeople the countries, and seeke to dwell alone in the land, is it not commonly to the ruine & downefall of their familie, that it neuer lightly holds out after, to the third generation? and none do come to a more fearefull and sodaine ouerthrow, then they that seeke to enrich themselues, by this crueltie and oppression of others, Therefore either let it be well gotten, or it will do them no good: for ill gotten goods, bring the curse of God, which will do more hurt, then all the wealth can do good.

Secondly, for the vsing while one hath it; vse it well, be not a slaue and a drudge for thy children, but let euerie one enioy his part, and take his portion while he liueth, and reioyce in Gods benefits with thankfulnesse and sobrietie. For it is a foule fault, that because men haue many children, therefore they will carke and care, and deprive themselues of all needfull comforts of this life: whereas in truth, children are an inheritance and blessing, and not a burden to his familie. And God saith, *Psal.* 37. 27. *That a good man is mercifull and lendeth, and his seede enioyeth the blessing.* He is mercifull first to himselfe: for mercy beginneth at home; he will not be afraid to take a good meale, and enioy Gods blessings, because of his children, but is mercifull, in an honest cherishing of his owne body: and then he is mercifull to others also abroad; he will lend and do good to whom he can: and doing so, then his seed enioyeth the blessing, they fare the better for it. For indeede those children are alway best prouided for, whose parents beare this mind, that they had rather trust God, then riches with their children; and make this their hope, When we are dead, yet God is aliue. Indeed if God should not looke to our children, though we were liuing yet we might be afraid, and thinke they should be vndone: but so long as God liueth, vse the good meanes we can, and he will prouide for the children of his seruants. Therefore, one

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should

ſhould neither with-hold himſelfe from any workes of mercie, nor niggardly and pinchingly reſtraine himſelfe of anie neceſſarie thing, yea any comfortable delight for his childrens ſake.

3 Laſtly, for diſpoſing, let this be the firſt and maine rule; That thoſe children be beſt reſpected, which are beſt; & thoſe haue moſt goods giuen them, that haue moſt grace in their hearts. So *Iacob* had the bleſſing, though *Eſau* was the firſt borne: and *Ioſeph* had the double portion, though he was the yongeſt but one of all the twelue: for grace maketh the yonger to be the elder, and ſin maketh the elder the yonger; therefore he was indeed the right heire. For euery one of the former tenne, had ſtained themſelues with ſome groſſe ſinne, which had put them out, and therefore they were iuſtly diſinherited. So *Salomon* was not *Dauids* eldeſt ſonne (for he had many elder brethren) yet he ſucceeded him in his kingdome, becauſe there was great hope that he would be more profitable to the Church and Common-wealth, then any of the elder. Grace then muſt haue the firſt place; vertue muſt make the heire. Secondly, the other alſo muſt haue their portion proportionably: not one all, and all the reſt neuer a whit, as is the common practiſe, that the eldeſt muſt go away with the whole, and the yonger haue almoſt nothing, as though he onely were a lawfull childe, and the reſt not legitimate: and hence groweth much hurt, and much heart-burning and emulation among brethren. Now God ſaith, that parents muſt lay vp for their children, not for one child onely. And others likewiſe offend in the diſpoſing of their lands: that if they haue no heire male, but all daughters, the heritage muſt be put away from them, and giuen to ſome other for the names ſake, that the name might continue. But how know you that he ſhall continue to keepe vp your name? Or, how know you that he may not liue ſo, as that he ſhall be a blot to your name, and to your ſelfe, rather then a credit? Why then ſhould one for a fooliſh regard of name, breake both Gods law, and the law of Nature too? For God hath appointed, in *Numb.* the ſeuen and twentieth chapter, That if there be no ſonne, the land and heritage ſhall be deuided among the

Daughters ſhould not be diſinherited.

the daughters. And thus much for the duties both of parents and children.

Now follow the duties of seruants and maisters. First, seruants ought to reuerence their Gouernours; and that both inwardly and outwardly. The inward is commanded in *Ephes.6.5. Seruants be obedient with feare and trembling.* 1. *Peter.2.18. Be subiect to your maisters with all feare.* 1. *Tim.6.1. Let seruants count their maisters worthie of all honour.* So that it is not enough for a seruant to performe all outward seruices required at his hand, vnlesse he begin with the first durie, to haue his maister in an high account, and to carrie a reuerent estimation of him in his heart. *Paul* in that place speaketh to Christian seruants, which had infidell and vnbeleeuing maisters: yet he would haue them count such worthie of all honour: not that their infidelitie did deserue to be honoured, but because they caried on them the authoritie of God, standing in Christs place, as his vicegerents in the familie. Because of Gods ordinance therefore, and his commandement layed vpon the seruant, he must reuerence his maister, though an infidell. So that euerie Christian must make this firme conclusion with himselfe: This is the maister and gouernour that God hath appointed vnto me, and that stands in Gods roome ouer me: therefore in regard of his place, and the charge laid on me by God, I will highly and reuerently esteeme of him. Secondly, this reuerence must appeare in the outward behauiour and carriage of the bodie; else, to pretend feare in the heart, and to shew contempt in the behauiour, is nothing but hypocrisie and falsehood. Therefore the inward account must appeare in our words & deeds. At first, in not answering againe: if they be reproued for any thing done amisse, they must not haue a gainesaying, proud, and vndutifull spirit; but in all good speeches, and submissiue carriage, manifest their inward reuerence. Duties of seruants. Tit.2.9

But contrary to this, is the vnreuerent behauiour of most seruants; especially to poore men. If the maister be poore, and meane, and of small account in the world; the seruants take themselues for his companions, not as inferiours; they thinke themselues not bound to shew any duty of subiection vnto him,

him, in standing bare, in bowing to him, and rising vp before him: whereas indeed the poore mans seruant, is bound to be as dutifull to him, as if he were full of riches; for Gods Commandement respecteth not wealth, and the outward things, but onely his owne ordinance. Indeed if rich maisters did carry the authoritie of God vpon them; and the poore, the person of an Angell, or some meaner creature, then it were something: but their commission hath all one seale, and the authoritie in both is the same; and he that will reuerence a rich maister, and not a poore, sheweth himselfe to be led by some carnall respect, and not by Gods Commandement. Therefore if seruants reuerence their maisters, they must not giue them froward speeches, but euen outwardly shew their inward account: and the more base their maisters be in the world, the greater reward they shall haue from God; and they shew the more grace and truth to be in their hearts, when they performe all dutifulnesse to such poore gouernors. For, to reuerence a rich man, that will not beare contempt, but will take him downe, and crush him, this a wicked seruant may do, euen for his owne peace: but here is sinceritie, here is truth of heart and vprightnesse: if, when the maister is poore and meane, and of no reckoning in the world, then the seruant can reckon him worthie of honour, and serue him with reuerence, and yeeld to his authoritie for conscience sake, when others do contemne him, for his poore and base condition

A second thing outward, wherein seruants must shew their reuerence to their maisters, is, hauing a care of their name, and not blazing abroad their infirmities. For this is a fault of many seruants, that being hired to do faithfull seruice, come as spies into the house, to bewray the infirmities of the family: and if they can find a fault or weakenesse in their gouernours, then out it must to the disgracing and defacing of the maister, and to bring an ill report vpon him. This proueth, that there is not that due account and estimation; for it proceeds from a disloyall and vnfaithfull heart, to speake ill of his gouernors. But, as reuerence must breed a lowly gesture, and good words to the maister, so it must also bring forth good speeches of the maister, and a concealement (so much as may be) of his wants.

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And hauing these fruites, their reuerence is proued to be true and vpright; not counterfeit or dissembled.

The second duty of seruants, is, to obey the gouernours of the familie: So the holy Ghost saith, *Col.* 3. 22. *Seruants obey your maisters in all things*, that is, in all things that are lawfull: For, if the maister command to lie, or sweare, or breake the Sabbath, that is not to be done; but in such a case it is better to obey God, then man. But in all indifferent and lawfull things, the seruant is to submit himselfe, and to obey. This obedience consisteth, both in doing things commanded, chearefully and faithfully, as also with patience and meeknesse, in suffering that rebuke and correction that shall be laid vpon him. 1. *Pet.* 2. 18. *Peter* commands to feare the maister. But, what say you if he be froward and churlish? Yet reuerence him still. But he correcteth me vniustly. Though he do, beare it quietly, submit thy selfe, and by how much the lesse thou hast deserued it, the more reward shalt thou haue from God, if with a good and quiet heart, thou canst be content to endure it till God release thee of it. For if one deserue sharpe correction, and be content to beare it, this is no thankes to him. When the theefe hath stolen and robbed, then for him to be content to be executed, is no great matter; for he is worthie of it, and hath deserued it, and he shall haue it whether he will or no, and euery man will put to his hand to helpe him to it: but if one haue done all good seruice with a good conscience, and discharged his duty faithfully, and be not yet kindly dealt withall, but for kindnesse do receiue wrong and stripes: then to subdue ones owne pride, to tame and maister his flesh, and in patience to recommend his cause to God, this is acceptable to God; this sheweth a great measure of grace. And here, the lesse reward the maister giueth, God will giue more, & Christ will recompence his maisters vnkindnesse, with kindnesse from himselfe.

But, contrarie to this, is the dealing of such, as being bidden to do many things, will do what they list; and being rebuked, murmure; if corrected, either seeke to reuenge, or resist. This is a sinfull thing, not to submit himselfe to Gods yoake. And those parents that haue children abroad, and

heare such things of them, let them looke to it betime: for certainly those that be stubburne abroad, if they get a little more strength, will rebell at home. And that parent, that will allow his child to take the staffe by the end when his maister or dame comes to giue correction, may looke to finde resistance, whensoeuer themselues shall haue occasion to chastise him. But this is their excuse commonly; I deserue it not. But if nurture should not be giuen till most seruants confesse they deserue it, it should neuer be giuen at all. For, as euery one is more wicked and foolish, so he is more proud and froward, and will lesse yeeld himselfe to be faulty. But deserue it, or not, euery one hath deserued more at Gods hands by some other sinne: and this also he hath deserued, that he should be placed vnder so sharpe a maister. And albeit we be vniustly dealt with, yet God hath deserued that we should suffer a little for his sake, that sent his Sonne to suffer so much for ours.

The third dutie of seruants, is faithfulnesse, as is commanded, *Tit.* 2. 10, that they shew all good faithfulnesse. How is that? Not pickers or stealers; for that is vnfaithfulnesse. The seruant then must be carefull for his maisters good; and as thriftie and diligent in doing the workes of his maisters family, as if it were the worke of his owne family, and for himselfe. Let him looke that no ill gotten goods cleaue to his hands, for when the maister giueth him wages, conuenient food, and all other things needfull, in hope to be helped by his faithfulnesse and diligence, then to deceiue where he is trusted, to reward good with euill, to pull downe where he is hired and hath promised to build vp, is such odious theft, as is against the law of nature and all nations.

Therefore this serueth to reproue such as vse to theeue and filch, and conuert their maisters goods vnto themselues: if euer they looke for sound peace of conscience, they must make restitution of all such things. This is one thing then to restraine them; Let them remember, that how much soeuer they steale, so much they must restore, and the fifth part thereto: or if they keepe it, vnlesse they repent, they keepe Gods curse with it, and a woe vnto their owne conscience. Therefore they sinne highly, that care not what losse they bring to their maister,

Num. 5. 7.

Zach. 5. 4.

maister, so as they may hide their falshood and theft from him.

Also another kind of vnfaithfulneese is in riotous seruants, that are slow bellies, feeding themselues without feare, deuouring the good creatures of God, without measure, neuer regarding how much they waste, and how little they worke. These be vnfaithfull seruants, and bring much hurt to the whole familie, and much miserie to themselues at the last, vnlesse they turne betime from these euill wayes, and endeuour to leade a more painfull and profitable life.

A fourth duty in seruants, is, to serue God in their calling. For admit that one could do all the former duties; that he reuerence his maister in his heart, and neuer giue him an ill word, or shew a froward countenance, neuer disobey him, nor be vnfaithfull, nor idle; but so carefull, that he would not rob his maister of the least matter, in greatest necessitie: yet all this will afford no comfort, vnlesse one haue done it for conscience sake, and haue serued God in it. This is the maine dutie, and pillar of the rest; that one do it, not principally because his maister commandeth, but because God commandeth: not because his maisters eye is vpon him, but because Gods pure eyes behold him, either to punish him, if he do not his duty, or to reward him, if he do it faithfully. This is the chiefe point, at which seruants must aime; as is commanded, *Ephes.6.5. In singlenesse of your hearts, as vnto Christ*; and there is great reason why they must chiefly seeke to please God, and not man: for if they serue God in their labours, they will be as diligent in their maisters absence, as presence: otherwise their obedience can neuer be constant, but will be by fits and starts, and hang onely on the maisters eye. Seruants must serue God in their calling.

Secondly, if we serue not God, then we are quickly discouraged at vnkindneese, and breake out into these, or such other passionate speeches: Here is no reward of my paines; no respect had of my labour. Indeede if we serue our maister onely, we may truly say so, oft-times: but if we serue God, and do it in obedience to God, we cannot at any time say, Here is no consideration had of my diligence; it were impious to say so, and to make God a lier, and vnfaithfull. But

there is sufficient consideration and reward when one serues God: for then, if his maister do not recompence him, God (whom he serueth) will. As the example of *Iacob* sheweth; he serued a couetous maister, one that made no conscience of his promise, (as is the manner of a couetous man, not to care what promise he breaketh so long as he may increase his owne commodity thereby) yet *Iacob* made conscience of his duty, and endured his couetousnesse, for twenty yeares space, and serued him with all his might; so that he was pinched by heate in the day, by cold in the night, and his sleepe departed from his eyes, and if euer any thing were spoiled by wilde beasts, he made it good. *Laban* all this while did nothing but seeke to spoile him, and to prey vpon him. Then God takes his cause in hand, and telleth him, that he had seene all that *Laban* had done vnto him, and because he had serued God painfully, and faithfully in his place and calling, therefore God takes order for his wages, and payeth him at the last throughly and fully; for by Gods owne hand and prouidence, most of *Labans* best cattell were turned to *Iacob*, and so he grew farre more wealthie, and had a larger recompence then euer he looked for. So that, if in this case one serue two maisters, he shall commonly haue double wages: For God will encline the heart of his maister to fauour him when he is faithfull, and himselfe also will fully reward him with abundant blessings in his soule and body, name, and posteritie after him. For no man euer serued God in a calling, but he may as well pray for Gods blessing, and as surely looke for it, be the worke neuer so meane and base that he goeth about, as the Minister may when he preacheth, prayeth, administreth the Sacraments, or doth any worke of his calling.

Gen. 31. 12. 40

Seruants must pray for their gouernours, Genes. 24.

The last duty of seruants, is, to pray for their gouernours, and for direction and good successe in their businesse. As when *Abraham* trusted his seruant with a great matter, namely, to fetch a wife for his sonne, he seekes by prayer to God, to direct him, & to prosper him in the worke whereabout he went, and when God had blessed him, he giueth thankes to God accordingly. As he would not trust his owne strength, but calleth to God for assistance: so hauing obtained assistance, he

giueth

giueth God the praiſe and thankes, as though the benefit had bene wholly for himſelfe.

This confuteth thoſe that neuer pray God, either to bleſſe their Gouernours, or to ſend good ſucceſſe to their owne labours. And hence it iuſtly commeth to paſſe, that they want many good things from their maiſters, which they might haue, becauſe they performe not all the duties of a good ſeruant, in that they call not vpon God for their maiſter. And thoſe are alſo to be reproued, that will be deſirous to be employed in their maiſters affaires, and to haue buſineſſes committed to them; but they are ſo preſumptuous in a carnall confidence of their owne abilitie, that they runne boiſterouſly and rudely vpon matters, not intreating the helpe of the great God in things of great moment; and then it is iuſt that God ſhould croſſe them, becauſe they take a courſe that he neuer ſanctified: and if they will not aske a bleſſing, is it not righteous that he ſhould turne their wit into follie? and croſſe, and ouerturne all their policy, becauſe they truſt more in policie, then in his bleſſing? The ſeruant therefore muſt craue Gods aſſiſtance, that he may vſe good meanes, after a good manner, and with good ſucceſſe.

And another vſe here is to be made of thoſe which haue bene ſeruants, but now are not. This is their dutie, to go backe, and ſee wherein they haue failed in any of theſe things; and for that aske mercy at Gods hands, and craue pardon; elſe they ſhall be liable to theſe two euils: Firſt, that God may iuſtly plague them now, for their former ſinnes in that kinde: and ſecondly, that as they failed in dutie to their maiſters, ſo their ſeruants ſhall faile in dutie to them: whereas if one haue repented, he may looke and haue hope, that God, in mercie, will ſo order his ſeruants hearts, as that they ſhall not recompence his owne euill vnto him, becauſe the bloud of Chriſt hath waſhed it away. But ſuch as will pilfer and deale wickedly with their maiſters, and not repent for it, nor make recompence, it is moſt iuſt from God, that they themſelues ſhould be ſpoiled and robbed. Thus much for the duties of ſeruants: the duties of the maiſter follow. For as God bindeth the inferiour to his dutie, ſo he requireth that the ſuperiour alſo

be carefull in his place and calling, to performe the things that belong to him.

Duty of maisters. What seruants they should chuse.

Now the maisters duty consists in two maine points: namely, in chusing seruants with wisedome and discretion, and in vsing them iustly, and with a good conscience. Now, for the chusing: the chiefe point is, that they get such vnder their roofe, as be the seruants of God: such as haue grace and vertue in their hearts, and be of an honest, and blamelesse conuersation. This is confirmed by the example of *Dauid*, *Psal.* 101. where (by his owne practise) he sets downe a rule, how euery one should order his familie. He sheweth, that he would haue no wicked persons, tel-tales, nor proud persons, to be his seruants; but those that were religious and vpright, euen such should serue him. And there is good reason why men should be carefull to take none into their familie, but Christians: for if they be not faithfull to God, then certainly they will neuer be faithfull to their maister. For, all obedience and faithfulnesse floweth from the first Table, and begins there: but if a man neglect his dutie, where he hath more bonds to tie him to it, he will be much more slacke, where he hath fewer.

Secondly, a wicked person is very contagious, and will infect the familie with his leudnesse and euill behauiour. And indeed, many can tell by experience, that the ill example and perswasions of one vngodly seruant, will do more harme to the housholde, then all that many good seruants can do and say, will profit them. So that to entertaine a wicked seruant, is euen to bring a leprous person among the whole, and a contagious man among the sound.

Thirdly, a wicked person doth bring Gods curse vpon his maisters state and familie. Euen as a good seruant hath Gods blessing going with him (as we see in *Ioseph*, *Genes.* Chap. 39. and verse 5.) So, when an vngodly person hath the managing and ordering of matters, the curse of God pursueth and followeth him. But, shall I be plagued and punished for my seruants sinnes? Yea, and iustly too: for he that will receiue and retaine such into his seruice, as he knoweth are open enemies to God, must needs open his doores to the curse of God. So that if one would

would not haue the curse of God to rest vpon his house, nor vnfaithfulnesse in his seruants, nor his house poysoned with that leprosie, which onely the bloud of Christ can heale: let him take good aduice in chusing his seruants, whom he plants in his familie. And thus wisely men can deale for other matters: for, he that purposeth to haue good fruite, will not runne to euery hedge, and from thence gather brambles and thornes, to plant and graft in his orchard; but if he hope for any benefit by his orchard, he will make prouision of the best grafts and sences he can obtaine. So, those that be sheepe-maisters, and hope for commodity that way, will enquire and marke, out of what ground the sheepe they purpose to buy, come, where they were bred; and if they were bred in a rotten ground, especially if they haue a rotten bleate, he will not thinke them fit for his fold, nor breed. Will one deale thus for his orchard, and for his sheepe? and should he not likewise consider, in the planting of his familie, when he takes a seruant into his fold, out of what pasture comes he? hath he bene brought vp in a rotten ground? in a place of disorder, of riot, of swearing, of breaking the Sabbath, and such like? and hath he a rotten bleate? will he sweare? will he lie? will he speake filthily? hath he a proud looke? and will you yet venture on him? Then you are a foolish maister; and loue neither your selfe, nor your house, nor children, if you take such vnto them, that will either infect them, if they be not very good; or if they be, will vexe or molest them.

Therefore here many maisters are to be reproued, that *pag.* scorne to be admonished of the Minister concerning this choise; that vse more care by farre, in planting their orchards, and chusing sheepe to breed, then they do in planting their familie, and chusing out such seruants as may bring glorie to God, and profit to the Church, and be for their owne commoditie also. And yet this follie reigneth in them farther; that of all men, they are most readie to complaine of ill seruants; and that neuer any was so troubled as they with vntrusty seruants; that they must still be changing. As if one should say, neuer any man had so bad an orchard. Why? what is the matter? I see others haue Peares and Apples, and other good fruite, and

I come to mine, and find nothing but Hippes, and Hawes, and Sloes: I pray you, what did you plant there then? Did you not set Briers and Brambles? And can you looke for better commoditie of such stockes and sciences? Therefore euen thanke your selfe, and your owne follie, that could make no better a choice at the first. So these maisters, will they take seruants at all aduentures, and then crie out, they be not faithfull? Let them blame themselues, that would not at the first see they were religious, or at least of ciuill conuersation, before they entertained them. It is then a great and common fault among most maisters, that they haue no regard of grace and religion; but if it be such a one as will take little wages, and please him in euery thing, and serue his lust, they take him, what-euer he be, Papist, Atheist, theefe, drunkard, or gamester, without any exception: that is the least part of their thought. But no man can promise himselfe Gods blessing on his seruants, vnlesse he will labour to haue such about him as will serue God.

The second point of the maisters dutie, is, in vsing his seruants well, and giuing
- Direction in matters of — Religion. Calling.
- Recompence, and that when they dwell — Together. Apart.

Maisters must direct their seruants in matters of religion.

For direction in matters of religion and Gods seruice, the maister must looke that they come to the publike assemblies in due time, and that they tarrie it out, and sit in a conuenient place, where they may heare and learne; and not in such by-corners and obscure places, where they spend their time in talking or sleeping, to their owne shame, and their maisters disgrace. Therefore first he must deale with them plainly: You must serue God, if you serue me; and be religious in Gods house, if you will haue any countenance in my house, or if you will not serue God, you are no seruant for me.

Maisters must appoint their seruants worke.

Secondly, for the workes and businesse of their calling, the maisters direction is necessarie: and he must appoint the worke, and set euerie one his place and dutie which he must do, else the house may be full of seruants, and yet full of confusion, and nothing be well done, or in any good order. And this

this is commended in the vertuous woman, *Prou.* 31.15. that she giues her seruants their portion of meate, and of worke. The maister therefore (that the house may be well ordered) must let euery one know his place and calling, and his taske, that the weaker may haue the weaker worke, and the stronger the stronger. For the maister must consider his worke and businesse that is to be done, and what his seruants can do, so that none of them may be oppressed, nor any of them idle. For if either of these things come to passe, that his seruants be either ouer-burdened, or else may loyter, it is for want of good direction in the gouernour. The house might be enriched, euery thing might be done in good order, and would fall out in their iust and due compasse, when euery one were diligent in his place, and set to do that which he was most fit for. For want of this it commeth to passe, that many foolish maisters, when they see things fall out amisse, are readie to chafe and fret, and then they crie out, What disorder? and so they may well enough indeed: for there is disorder and confusion. But where begins it? Is it not from the disordered gouernment and gouernour? Because he performeth not his dutie well, the others faile in theirs. Like as if a foolish Pilot should neither looke to the sterne himselfe, nor giue direction to others what they should do, what could he else expect but that the ship might be dasht against euery rocke, and sinke into the bottome of the sea, and all through his folly in want of guiding. But if the maister be diligent in his place, to direct his seruants, and to appoint them what is to be done, then if they faile in their duties, he may, and must let them heare of it. And if admonition or rebuke will not serue the turne, then chastisement must follow: for a rod is for the fooles backe, *Prouerbs* Chapter 19. and verse 29. But alway in correction these rules must be obserued. First, that it be not in passion, to ease ones selfe by the seruants paine, but with compassion to helpe him out of his sinnes. Secondly, that it be ioyned with prayer, or else it is no instruction, but reuenge. Thirdly, of ordinarie and lesser infirmities, not to take notice, but to let them slip; as in *Ecclesiastes* 7. 21. he saith, *Giue not thine heart to all the words that men speake, yea though*

Stripes must be giuen where admonition will not serue.

though thou shouldest heare thy seruant speake euill of thee: for oftimes thy heart knowes, that thou hast also spoken euill of others. *Salomon* would not haue one giue too quicke an eare to marke the euill speeches of his seruants; and he addeth a good reason: because no man is so good but his heart can tell him, that he himselfe hath spoken as bad words against others. So that since euen the best maisters haue their failings, and haue bene iniurious one way or other, and Christian loue must and will couer a multitude of infirmities; therefore godly maisters must not take notice of euery weakenesse, but sometime passe by the infirmities of their seruants, euen as themselues would be pitied and borne withall in their owne infirmities. So much for the direction.

Recompence to seruants.

The next part of the maisters dutie to the seruant, is recompence. As he must be diligent in setting him to worke, and looking that he discharge the taske laid vpon him, according to his strength: so there must be a recompence made: First in wages, and that proportionable to his worke, and performed in due time. The maister must not put off his seruant from day to day to make him groane and sigh to God, or else for neede to theeue and steale from him.

It is a very dishoneſt thing in the maister, not to pay his seruant due wages, and in due season, and with good tearmes, willingly and chearefully. Yet many maisters are so miserable and couetous, that they will neuer offer the wages at the day, nor willingly pay it when it is asked, but the seruant must be constrained to sue and waite for it, as if he were to begge an almes. And thus he shames himselfe, and grieues the soules of his seruants, and makes it apparent, that he onely and wholly, serues and seekes himselfe, without any respect of iustice or equitie.

Seruants must be prouided for of meate in due season.

A second matter of recompence, is, in the diet of his seruants: while they be well and in good health, he must see, that they haue wholsome and sufficient food, and that in due season and conuenient time. For it is more then barbarous cruelties, for one to ride his horse hard all the day, and at night to tie him vp to the bare racke, without meate to repaire and sustaine his strength; he were worse then a beast that would deale

deale ſo with a beaſt: but much more to deale thus with a man, that beareth the Image of God, and is redeemed by the bloud of Chriſt, as well as his maiſter.

Therefore, while the ſeruant is in health, the maiſter muſt ſee, that he haue all things neceſſary for health and ſuſtenance: ſuch for qualitie as is wholſome; and ſo much for quantitie as is ſufficient; that he be no way pinched or weakened. Then if the ſeruant be ſicke, he muſt prouide, to his power, all good meanes for his health and recouerie, and for good looking to him, in time of his weakneſſe. And this is noted as a matter of commendation in the Centurion, that when his ſeruant was ſicke, he went to Chriſt, and tooke the beſt way he could deuiſe for his helpe and eaſe. For the maiſter, in the ſickneſſe of his ſeruant, is to looke to the hand of God that ſmiteth him, and thereby to be humbled: for it is a chaſtiſement laid vpon him, that God by his owne hand immediatly, ſhould turne thoſe into a burthen and trouble to him, that he did hire for his helpe and profit, and ſo hoped they ſhould haue bene. Therefore he muſt herein, humbly acknowledge Gods holy hand, and ſhew compaſſion to his owne diſtreſſed ſeruant, and not onely ſeeke to God by prayer for him, but alſo vſe all lawfull and good meanes for his eaſe and ſuccour. Thus men will deale with very beaſts: if a horſe, or oxe (that when he was well, was very ſeruiceable, and by painfull trauell brought in much profit vnto the maiſter) be diſeaſed by ſome ſore or ſickneſſe, he will let him haue reſt, looke carefully vnto him that he want nothing, and take the counſell of ſome one that is skilfull in ſuch matters, for ſome drench or medicine that may helpe his cattell, and reſtore them to health. But there be many maiſters, whoſe vnmercifull dealing with their diſeaſed ſeruants doth plainly proue, that they regard their beaſts more, for their owne commodities ſake, then their poore afflicted ſeruants for Gods ſake. For he that will be content to be at coſt and charges, and trouble alſo with his diſeaſed and ſicke horſe, his ſicke ſeruant may lie and die, and he will neuer come at him, nor ſeeke any remedy for him, but rather increaſe his paines, by murmuring and grudging that he eats and drinks, and doth nothing but ſpend, and burden the familie.

Seruants muſt be cared for in time of ſickneſſe.

Matth. 8. 6.

And

They are miserable maisters that stop their seruants wages for the time of their sickneſſe.

And when Gods hand hath reſtrained him from working, and not his owne negligence; and oft times his weakneſſe commeth by faithfull and painfull ſeruice done to his maiſter; then ſome are ſo cruelly and miſerably couetous, as that they will abate ſo much of their wages, as the time of their ſickneſſe comes to. And when he ſuffereth paines & griefe enough by his ſickneſſe; then, he that ſhould looke to the healing of him, doth not onely negiect that, but alſo gleaneth from him, and robs him of his wages, which is a double ſinne and iniurie. So much for the dutie of maiſters to their ſeruants that dwell with them.

Deut. 15. 16.

Now when they part, the maiſters dutie is, to looke that he ſend not his ſeruant away empty, but do ſomething for him, according to the bleſſing of God vpon him by his ſeruants labour, and according to his owne abilitie. And looke how much longer time the ſeruant hath bene with him, and how much more faithfull ſeruice he hath done to him, by ſo much more muſt he be mercifull and bountifull, in reſpecting and relieuing him.

Contrary to this is the dealing of thoſe ſhifters, that muſt haue new ſeruants euery yeare: for that they either be ſo bad themſelues, as none will ſtay with them longer then needes they muſt; or elſe they entertaine ſuch vngodly perſons into their familie, as it is not fit that they ſhould tarrie long in any place. And thoſe that take in ſuch manner of ſeruants, as deſerue no recompence, becauſe they employ their labour about ſuch things as the family hath no benefit by, but are fit onely to ſerue their maiſters luſt, in vanity and fooliſhneſſe; for ſuch it is iuſt, that though they dwell many yeares in a place, they ſhould haue no reward giuen them, becauſe their labour hath brought no good to the familie; no bodie hath bene a gainer or bettered by it. But here was a great fault on both parts, for both the maiſter was vnwiſe to giue harbour vnto ſuch vnprofitable companions, and the ſeruant was vnwiſe to ſpend his time and paines about ſuch baſe things, as could bring benefit to no body: and here it is iuſt that both ſhould be loſers. But when one hath had a ſeruant that hath bene with him a long time, and done him faithfull ſeruice, ſo employing his labour

bour, and ſpending both his dayes and ſtrength, as that ſome profit and commodity redounds to the houſe and the maiſters eſtate hath bene bettered by his carefull diligence: now by this profitable and long ſocietie they had togethet, the ſeruant ſhould grow to be to him as a child; and he (vpon ſo long experience of his faithfull and louing carriage) ſhould put on the affection of a father to him. For indeed Nature ſheweth, that it is a ſhame for a man to put away his old ſeruant, that hath worne out his body in his ſeruice, without beſtowing his liberalitie vpon him in ſome meaſure, according to his owne abilitie, and his ſeruants labours. But it is the cuſtome of moſt men now adayes, (ſo wretchedly couetous are they growne) that they toile their ſeruants while they can labour, and conſume their ſtrength and ſpend them out; and then when age cometh, and the bones are full of ache and paine, and the body feeble and faint, they turne them out of the doores, poore and helpleſſe into the wide world, to ſhift for themſelues as they can, and they muſt either beg, or ſteale, or ſterue, for any reliefe they ſhall receiue from their maiſters, in whoſe ſeruice they haue ſpent all their time and ſtrength. And thus it commeth to paſſe that many become theeues, and vagrant beggers, through their maiſters niggardlineſſe, that would not do his duty, in beſtowing ſome proportionable and competent reliefe vpon them.

So much for their duties that be further off from equality in the family, as parents and children, maiſters and ſeruants: now thoſe that are more equall, are husband and wife: whoſe duties are either common to both, or more particular to either of them. The common duties are theſe.

Firſt, they muſt loue one another with a pure heart, feruently. This duty both husband and wife muſt performe mutually one to another: which that they may the better ſtriue for, let vs conſider of ſome excellent commodities, that will proceed from this loue. Firſt, this benefit will certainly enſue: if there be feruent, and deare, and matrimoniall loue betwixt themſelues, it will preſerue and guard them, from all vnchaſt actions and ſtrange luſts, as appeareth, *Prou.* 5. 19. 20. reioyce with the wife of thy youth, delight in her loue continually. For Eph. 5. 25. Tit. 2. 4.

why

why shouldest thou delight in a strange woman, or embrace the bosome of a stranger? As if he had said: if thou do not loue thy wife, thou wilt looke after harlots, or at least art in danger so to do, but if thou loue thy wife truly, thou art strengthened against lusts and tentations to adulterie.

And so it may be said of the wife concerning her husband: for it is not the hauing of a husband that makes a wife chaste, and keepeth her from filthinesse; but the louing of her husband is it that will keepe her. And likewise it is not the hauing of a wife that maketh a man honest, and preserueth him from adulterie, but it is the louing of his wife that will do it. For, many married men and women liue filthily and impurely; but if they did loue one another, they were safe from this fault. This then is one benefit; It is a most sure defence of ones chastitie, to loue each other.

Loue breeds patience.

Another benefit that constant loue will bring, is, that they shall be very patient: abundance of loue brings abundance of patience; for loue hopes all things, and suffers all things, and loue is not prouoked. But where there is little loue, there is little bearing, and little hoping, and there they be quickly prouoked: vpon euery light and small defect or fault, they grow to brawles and chafing; and then, who-euer was troubled with such a husband, or such a wife? Nay, they might rather say, who euer had such an vnlouing and vnkind heart as I? For if there were that loue that should be, and in that measure that it ought, they would beare with patience and with meekenesse such infirmities, and would not be so quickly prouoked to bitternesse. As the mother that dearely loues her little childe, though it crie all night, and breake her sleepe, and disquiet her very much; yet she will not throw it out of doores, nor lay it at the further end of the house, but she vseth it kindly, and will do what she can to still it when it cries; and in the morning they will be as good friends as euer before, and she feedeth it and tendeth it neuer a whit the lesse for all the nights trouble. One that were not acquainted with the loue of a mother, would wonder at it; Did it not disquiet her all night, and can she be so merry with it now? Yea, she can; for she loueth it, and hath forgotten all the nights griefes in the morning.

ning. And so indeed, could the husband and wife loue one another with a pure and Christian loue, they would beare much, and endure much, and not suffer their affections to be diminished. For loue is alway a breast-plate against distemper, discord, and bitternesse.

A third profit that springs from loue, is, that it edifies, and seekes not his owne things: therefore if they loue one another, they will in all things seeke the good of one another. And then, if the husband see a fault in his wife, he will admonish her of it meekly and gently, and labour to bring her to amendment: and if she see any fault on his part, she will with all reuerence and humilitie tell him of it. But on the contrary, where there is not loue, they will regard their owne ease, more then the saluation of another. Then if the husband see his wife in any fault, he thinketh, Indeede it is a sinne, but if I should tell her of it, she will be in a passion and chafe. And so the wife; I confesse this sinne is dangerous to my husbands soule, but if I should speake of it, he is so froward, that he would be bitter and furious against me presently. But now here is a great want of loue in either party. For, what though your wife will be in a passion? he that loueth his wife, had rather she should be in a passion against him for a litle time, then God be angrie with her for euer. And the wife that loueth her husband, would more willingly suffer her husbands displeasure for a while, for well doing, then that he should suffer Gods wrath for ill doing. But for want of this Christian and sincere loue, they suffer grieuous sinnes to grow and breake out one in another; which by wise and godly admonition might haue bene stayed and cured. Loue edifies.

A fourth fruite of loue is, that it armeth vs against iealousie and vniust suspitions. For all ill iealousie and causelesse suspition ariseth of one of these two grounds: either that one is, or hath bene wicked himselfe; and hauing bene faulty and naught, he is ready to iudge others by himselfe, and to measure all with his owne measure: or else from a doting affection, that he maketh his wife a god, and would haue her to do the like to him; and this is not true loue. So, when the wife doteth foolishly vpon her husband, and maketh an idoll of him. Loue armes vs against iealousie.

him, then is she quickly readie to be iealous; whereas true and sound loue would worke the contrary effect in her. So, for matters of goods, he that trusteth in them, will trust no body with them, neither wife, neither seruants, nor children, nor any, but is alwayes suspitious: not because they would not deale faithfully, but because he maketh that his god, and therefore is immoderately afraid to lose it. But where there is a pure and seruent loue, that will cut off all needlesse misdeemings, and cause vs to beleeue and hope all good of others. This is the first duty that is common to husband and wife.

Faithfulnesse betwixt married people.

The second followeth, and that is faithfulnesse; that both bend their wits, and all their endeuours to the helpe each of other, and to the common good of the familie. The husband must not follow his priuate pleasure and delight: nor the wife her owne ease and pride: but though by nature they could be content to seeke themselues, yet they must striue both to build vp the house by diligence in their calling, and wise and frugall disposing of the blessings of God bestowed vpon them; and also to be helpfull to the whole familie, because they stand in the place of Christ to those that are committed vnto them, both for their soules and bodies. First then the husband and wife must be faithfull in their bodies one to another; else they breake the couenant of God. For marriage is not a couenant of man, but a couenant of God: wherein the parties binde themselues to him, and they be in recognisance in heauen, to keepe themselues pure and chast one to another. Then for other matters there must be one purse, and one heart and hand, for the good of the familie, and each of other. But now, if the wife be wastfull and idle, then she (like a foolish woman) pulleth downe her house. And if the husband be an vnthrift, and consume and spend that idlely and vainely, (to serue his lusts, or pride, or any other sinne) that might helpe his wife and family to liue plentifully and chearfully, this lauishing is a great vnfaithfulnesse; and hereby he bringeth many inconueniences vpon himselfe, and vpon all that depend vpon him. So much for generall duties belonging both to husband and wife. The particular follow.

And

And first, the wife must feare her husband; as it is commanded in *Ephes.* 5. 33. *Let the wife see that she feare her husband.* And 1. *Pet.* 3. 2. the Apostle requires *a conuersation with feare.* So, if euer the wife will be comfortable, and profitable to her husband, and do any good in the familie, she must haue a care of her heart, and looke that she carrie an inward feare to her husband. For, the husband is the wiues head, euen as Christ is the head of the Church: and euen as the Church must feare Christ Iesus, so must the wiues also feare their husbands. And this inward feare, must be shewed by an outward meeknesse, and lowlinesse in her speeches, and carriage to her husband. As in the place aboue named out of *Peter*, he saith they must be attired with a meeke and quiet spirit. She must not be passionate and froward to him or any of the familie, specially in his sight; but she should haue such a regard of his presence, as that she should gouerne her tongue and countenance so, that it may not be offensiue or troublesome vnto him. And for her speech, neither when they be kinde and louing together, must she grow into grosse termes; nor if any iarre or offence come, rush into tart and sowre words, to ease her selfe vpon her husband, whom she should feare. Thus must she imitate *Sara* and good women, as *Peter* saith: and in so doing, she shall prooue her selfe to be a daughter of *Sara*, a true Christian. But contrarily, if she behaue her selfe rudely and vnmannerly in her husbands sight, to grieue him and offend him, she faileth in the first and maine dutie of a good wife, and so farre shall surely come short of all the rest of the duties, that God requireth of her. For if there be not feare and reuerence in the inferiour, there can be no sound nor constant honour yeelded to the superiour.

The duie of the wife. First she must feare her husband.

The second duty of the wife, is constant obedience and subiection. Now in what things, and after what manner this obedience is to be performed, the holy Ghost doth declare. For, in generall, there is no woman almost so rude, but she will yeeld that she must obey her husband: but in the particular, and in the manner of it, there is the failing. Therefore the Apostle (to put all out of doubt) hath set downe both the matter and the maner, in *Ephes.* 5. 24. *As the Church is in subiection*

Wiues must be subiect to their husbãds in all things.

iection to Christ, so let the wife be to the husband in all things. For the things wherein she must obey, he saith in all things; meaning in all lawfull things. For the commandement of the husband, is as it were the stampe of God set vpon the things commanded: and if she rebell against his commandement, she rebels against God. The wife then must perswade her selfe, that her husbands charge, is Gods charge; and when he speakes, God speakes by him; and that which was a thing indifferent, before the husband required it, is now become a bounden duty vnto her, after the husband hath once enioyned it: and therefore she must resolue to obey him in all things.

What maner of obedience is required of the wife.

Then for the manner, he saith; As the Church obeyeth Christ. Now, we know that the Church obeyeth Christ willingly, and chearefully with a free heart: and though the things that Christ commandeth, be oft-times contrarie to our nature, and no whit at all delightfull to the flesh, yet the true Church will more set by his word, then her owne pleasure, and haue a greater regard to please him, then to serue the desires of the flesh. Therefore the wife must obey her husband in all things chearefully and willingly, without gain-saying. These be the duties of a worthy woman, of a daughter of *Abraham*, and a Christian wife: which so farre as she is carefull to performe, so farre she may looke, that her husband should do the duty of a good husband vnto her: or if he do not, yet God will reward her liberally. For such a woman is much set by of God, and that not with an inward loue onely that no body can see; but with such a working loue, as shall shew it selfe by good effect in plentifull blessings, on her soule and body, if she can frame (for conscience sake to God) to yeeld a willing & free obedience to her husband in all lawfull things; and that with a meeke and lowly carriage of her selfe, proceeding from an holy feare and reuerence of him, being to her in Gods stead. Now follow the speciall duties of an husband, (for he hath not all these priuiledges for nothing) and those consist in two maine points.

1. Pet. 3.

Dutie of husbands.

In

In { Gouerning her wisely, by { Cohabitation, to dwell with her: / Edification, by good { Instruction, / Example. } } / Performing all due benevolence, { Maintenance, / Imployment. }

First, for Cohabitation. The first duty of the husband, is, to dwell with his wife: that sith there is a neare and deare societie betweene them, and of all other the neereſt, (for she is to him as the Church is to Christ, flesh of his flesh, and bone of his bone) therefore he must be willing constantly and kindly to conuerse with her, to walke with her, talke with her, and let her haue all comfortable familiaritie with him: that she may see he delights in her company, and may well know that of all others she is his most loued and welcome companion. And so in the Law it was commanded, that the first yeare wherein any one is married, he must dwell at home, and reioyce with his wife for that whole yeare: what-euer affaires of the common wealth, or wars were abroad, yet he was by Gods Law freed, so that none might command his seruice from home, but he must dwell with his wife, that she might haue experience of his loue, and haue comfort by him, that by long continuance and societie their hearts might be so nearely ioyned, as nothing might rend them a sunder afterwards. Cohabitation Deuter. 24. 5.

This reproueth those foolish men (indeed not worthie to carrie the name of husbands) that can take more delight in any vaine, riotous and vnthriftie companie, and take more pleasure in any leud exercises, then in the societie of the louing and kinde wife; that are neuer so merrie, as when the wife is absent, and neuer dumpish and churlish but with her. Such also as dwell with haukes and hounds, and drunkards, and gamesters, not with their wiues: these shall carrie the brand and name of Fooles, so long as they haue no more care to preuent so much ill, and to do so much good, as (if they had any godly wisedome, or loue to their wiues) they might. For what do they, but throw themselues into danger, and lay their wiues open to Sathans temptations?

yea, and giue iuſt occaſion to them, to thinke that they loue them not. But they will ſay, We muſt haue our delights and follow our ſports, And why you more then the wife? Might not the wife ſay, I muſt haue my delight alſo, and part of the recreation, as well as part of the trouble is mine? Yet this would not be counted a good excuſe for a woman to be ranging abroad all day long, and part of the night, vpon no iuſt occaſion: but they looke that ſhe ſhould accept their company, and be willing to be with them: and why ſhould not they then be as willing to dwell with their wiues according to Gods commandement? So that the husband muſt dwell with his wife, and neuer depart from her, but vpon a lawfull & good calling, and cauſe: and then alſo, ſo as that ſhe may perceiue that his heart is ſtill with her, and that he carrieth but a part of himſelfe, when he goeth abroad: for ſtill he leaueth his affection at home with his wife.

Husbands muſt edifie their wiues.

Secondly, he muſt dwell with her as a man of knowledge, and edifie her, both by his good example, and alſo by good inſtructions. For his example: firſt, he muſt carrie himſelfe ſo wiſely, and ſo holily, as that ſhe may ſee in him a patterne and image of grace, and wiſedome; he muſt be a glaſſe vnto her, by looking into which ſhe may learne to attire her ſelfe in all holy diſcretion, and conuerſation.

Therefore he muſt neither be froward, teſtie, nor lumpiſh; for then he ſhall be hated: nor light, vaine, and fooliſh; for then he ſhall be deſpiſed. He muſt not be baſe, and niggardly; for then his baſe heart will breed a baſe eſtimation of him: neither muſt he be prodigall and vnthriftie; for then he ſhall ſo pinch himſelfe with want and neceſſitie, as that he ſhall not be able to relieue and refreſh his family: and ſo he much depriueth himſelfe of his reuerence. For want of this wiſe and holy carriage, it commeth to paſſe, that many can ſpeake much of the weakneſſe of women, and make large diſcourſes of the impotencie of that ſexe, when indeede it is long of themſelues. As if the head ſhould leade the bodie among briars and thornes, and daſh it againſt euery wall, and then complaine of the hurt and frailtie of it: ſo many fooliſh men, when they ſhould frame themſelues in ſuch ſort as they might

draw

draw their wiues to godlineſſe and reuerence by their example, they (by rude and abſurd behauiour) draw themſelues into contempt, and put vnduti fulneſſe vpon their wiues, as it were perforce; and then are readie to complaine and exclaime of them, when they ſhould rather crie out of their owne follie, and ſinne.

Next, the husband muſt edifie his wife by inſtruction: for ſo, 1. *Corinth.* 14. 25. the Apoſtle ſaith, *If women will learne, they muſt aske their husbands at home.* The husband then muſt be ſo well furniſhed with ſound knowledge, as that he muſt be able to teach his wife, and ſowe the ſeede of godlineſſe in her conſcience. And one ſpeciall and chiefe part of wiſedome in the husband, by which he muſt learne to frame his inſtruction, is, to obſerue thoſe good things which he ſeeth in his wife, and to cheriſh them. For nothing is more forcible to incourage a woman in any good thing, then that ſhe perceiueth, that her husband doth marke and approoue thoſe good things which are in her, as well as the faults, to reproue them. And for want of this encouragement, that men are continually chiding, and neuer go about to nouriſh any good thing, it falles out, that many women which by good vſage might be brought to goodneſſe, grow to great diſtemper and paſſion. And as he muſt labour to increaſe the good things that are in her: ſo alſo he muſt ſeeke to amend and cure thoſe things that are faultie, wherein ſhe doth amiſſe: and for ordinarie infirmities, he muſt paſſe by them, onely praying to God for her. But if her ſoule be ſicke of a diſeaſe that needeth phyſicke, and muſt haue a medicine; a wiſe gouernour will chuſe his fitteſt time, and conſider the nature and diſpoſition of his wife, that if ſhe be of a gentle ſpirit, he may vſe gentle meanes, which will then do moſt good: but if ſhe be of a more hard nature, ſtronger meanes muſt be vſed, and ſhe muſt be dealt withall after a more round manner: but alway prouided, that it neuer be done in paſſion, and before others, but with a quiet and merciſull heart, that ſhe may ſee that he ſeeketh her ſaluation, and not diſgrace; not to eaſe himſelfe vpon her, but to conuert her ſoule vnto God. But, if the husband be violent in company to reproue; of bad he will make her worſe, and

Husbands muſt obſerue the good parts in their wiues.

How, and when admonition muſt be giuen by husbands to their wiues.

more alienate her from him, becauſe ſhe ſeeth that ſhe hath a fooliſh head, that is not a faultour, but a deſtroyer. And for want of this diligent care in chuſing time and place, and obſeruing the nature of the party, it commeth to paſſe, that rebukes, which in themſelues are good, and ought to be performed, do more hurt then good, becauſe he obſerueth not where he doth it, but reproues her before company, to which he ſhould not diſcloſe his owne and her ſhame, and then alſo moſt vnſeaſonably and vnkindely. For when ſhe is out of temper, and paſſion hath already ouercome her, then he falleth to adminiſter his phyſicke, as it were vpon a full ſtomacke; whereas he ſhould patiently haue waited for a fit time, and not be ſo fooliſh, as when ſhe is gone, and anger hath ouercome her, then to looke that ſhe ſhould vpon a words warning, returne and come againe into her right minde, and vpon the ſodaine reforme all that is amiſſe. But what? Shall one let his wife go away ſo, and take her courſe? No, he muſt at that inſtant ſpeake to God for her, when ſhe is not fit to be ſpoken to. And after, when ſhe is come againe to her ſelfe, and all is quiet, then with a louing heart and good countenance, (and yet with plaine and euident proofes and reproofes out of Gods word) he muſt ſhew her fault, that godly ſorrow may bring her to repentance and amendment. And by theſe meanes he may gouerne well.

Due benenolence muſt be giuen to the wife.

Another duty of the husband conſiſts in giuing her all honour and due benenolence; which ſtands in two things. Firſt, in giuing and allowing her all maintenance and meet helpes, both for neceſſity, and alſo for honeſt and Chriſtian recreation and delight, ſo farre as his eſtate and hers require, and their abilities do affoord. And he muſt do this willingly, liberally, and freely; not tarrying till it be begged or gotten from him by importunate intreaty, as if one ſhould wring it out of *Nabals* hand, like as if it were water out of a flint ſtone. For this giueth cauſe of great ſuſpicion of want of loue: for loue is alway bountifull. And beſides, it leſſeneth the benefit by the one halfe, when it muſt be wreſted (as it were by maine ſtrength) from him. Therefore he muſt conſider, and before he be asked, prouide what he ſeeth neceſſary for her:

and

and what may be (after a Christian sort) delightfull vnto her, and preuent her with the gift. Euen as a father that loues his child, will not tarry till the child come and beg apparell, or meate, but he doth cast before hand how to helpe him; and vnrequested, giues him things that be needfull: much more then must he do thus to his wife, which is the one part of himselfe, and neaser, and should be also dearer vnto him then any other.

A second worke wherein this due benevolence must shew it selfe, is in giuing her due employments; he must marke and obserue the gifts of wisedome and gouernment, or what euer else God hath graced her with, that he may set them on worke, and employ them. And hereby he shall shew his loue vnto her, and the confidence he puts in her. For it is said of a good wife in the *Prouerbs*, Chap. 31. *the heart of her husband trusts in her*. And this is a meanes also to keepe her from discouragement and idlenesse, and besides, it will turne to the great good and profit of the family. How a husband may best keepe his wife from idlenesse.

Which reproues the practise of many foolish husbands, that be busie-bodies, and will haue all come through their owne hands; and then indeed nothing goeth well through any hand because of this disordered confusion. As if the Pilot would both hold the sterne, and hoisse vp the saile, and be vpon the hatches, and labour at the pumpe, and do all himselfe, it must needes go ill with the ship: euen so, in the familie, when the husband taketh all vpon himselfe, it is the next way to ouerthrow all. Therefore those gifts that God hath giuen the wife, the husband must see them put to the best vse: and then she shall be a fellow-helper to him, and bring a blessing vpon the family by her labour. And so much for the duties of the husband and wife: which I do not so speake of, as though it were in the power or nature of any man or woman, to performe them; nay, by nature, we be all inclined to the contrary. The wife is naturally disobedient and stubburne, prone to contemne and despise her husband: and he is teadie, either to be out of her company, without cause; or being with her, to be light and foolish, or else sowre and churlish, and to do her hurt by his example, and make

her worse rather then better; and both of them naturally are destitute of all true and spirituall loue one to the other. But God sheweth these duties in his word, to the end, that we seeing our sinnes and our weakenesse, might bewaile our wants before God, and beseech him that requires these things at our hands, to worke these graces in our hearts; and as he hath giuen vs these good commandements, so to giue vs good hearts to keepe the commandements. But, if any be so blind and so vnacquainted with the wickednesse of his owne heart, as that he dreames of some strength in himselfe to do these duties: it is certaine he neuer performed any of them in truth; nor shall euer, till he do lament his wants with vnfained griefe before God, and desire him to make him obedient, as well as to giue him a charge of obedience. And thus much for priuate persons; as namely, parents and children, maisters and seruants, husband and wife. Now follow the duties belonging to publike persons; as also what they ought to performe to such as are committed to their charge, which are either in { Church, or / Common wealth.

In Church, as { Minister / People. } In Commonwealth, as { Magistrate / Subiect.

Duties common to ministers and people. Phil. 1.9. Col. 1.3.9. 1. Thess. 1.2. and 2.13.

Now the duties of the Minister and People, are, either common or speciall. The common duties which mutually belong to them both, are to pray, and giue thankes one for another. That the Minister ought to pray for the people, the example and practise of *Paul*, for the *Philip. Colos. Thes.* doth declare; for whom he gaue thankes to God, and prayed day and night for their increase in all good graces. Hereby then, Ministers must learne to pray to God in secret, for the flocke committed to their charge, that God would pardon all their sinnes, and heale their natures, and make his doctrine effectuall to worke grace in their hearts. And then if God haue heard his prayer, and blessed his preaching to conuert the hearts of his people, and to saue their soules, he must not let this slip, but marke and obserue, and returne thankes to God for it. So, 1. *Sam.* 12. 23. the people being terrified with the extraordinary thunder (being then a manifest token of Gods displeasure against them) and seeing their sinnes, come to the

Ministers must pray in secret.

Ministers must be thankfull for blessings bestowed vpon their people.

Prophet

Prophet *Samuel* and desire him to pray for them: his answer is, *God forbid that I should sinne against God, and cease praying for you*: shewing, that it is a great sinne against God in the Minister, if he be not frequent in prayer for his people. So that, though the Minister study diligently, preach painefully, and walke religiously in all good conscience: yet if he pray not to God, and beseech him earnestly to amend their faults, and to convert their soules: and do not also giue thanks when he perceiueth any good thing wrought in them, and pray for the continuance and increase of it, he doth sinne against God, and faile in a speciall duty that he owes to his charge. For, all planting and watering is in vaine, vnlesse God giue the increase. And how can he expect any blessing of God, vnlesse he do, both often and earnestly seeke for it by prayer, and render most hearty thanks for it, as he finds it granted? 1. Cor. 3. 7.

And likewise, that it belongs to the people to pray to God for their Minister, it is plaine, *Hebr.* 13. 18. where this Commandement is giuen; *Pray for vs: for we are assured that we haue a good conscience, &c.* And *Paul* to *Philemon* saith, that he hopeth (through their prayers) to be giuen vnto them. And 2. *Thess.* 3. 1. he wils them to pray for him, that the word of the Lord might haue free passage, and that he might be deliuered from vnreasonable men. 1. *Tim.* 2. 1. he willeth that prayers be made for all in authoritie, that as God hath set them ouer vs as gouernours, so he would gouerne their hearts, and order their proceedings aright. People must pray for their Minister.

This reproueth those people that a long time haue liued vnder a Ministerie: but all that space cannot say that they haue once offered vp a true and heartie prayer to God for their Pastour, that he might be furnished with gifts for the discharge of so great and weighrie an office, and haue neuer made request to God in his behalfe, to open to him the doore of vtterance, that he might diuide the word of truth aright; to be with his meditations, and direct his tongue, that he might speake to their consciences, and for their edifying. And againe, if at any time God hath powred downe more plentifull grace vpon their Minister, that he hath bene better stirred vp to teach them, and hath spoken with more power and zeale then ordi-

ordinarie, more earnestly reproving their sinnes, and exhorting them to repentance; yet they take it but as an ordinarie thing, & let it passe without taking any notice, as though it were not any mercy of God to them, to prepare the Ministers heart and to open his mouth to speake to their conscience. And because they be thus slacke in desiring, and negligent in thanksgiuing for so great a fauour, God doth iustly deprive them of a great part of the blessing, because they have carelesly omitted so great part of their duty. So, for the Ministers of the word: many there be that can say they have preached many Sermons, and deliuered many doctrines and admonitions to their people; but who of many can say, as *Ieremie* 13.17. *My soule shall weepe for you in secret?* If publike preaching cannot preuaile, I will trie what priuate weeping can do: and if I cannot moue them (by speaking to them) to amend, I will moue God with many teares in secret to conuert them. And thus much for the common duty of both. The particulars follow. And first of the people.

The people must reuerence their Ministers.

The first thing that the people must performe to their Minister, is to haue him in reuerent account and estimation. And this is commanded, 1. *Thess.* 5. 12. where the Apostle giueth this charge; *Now I beseech you brethren, know them that labour among you, and that are ouer you in the Lord and admonish you, that you haue them in singular loue for their workes sake.* As if he had said, I speake not this so much for the Ministers sake, (for whether you loue him, or account of him or not, so long as God accounteth and esteemeth highly of him, he is well;) but I desire you, euen for your owne good, that those faithfull men, to whom God hath giuen the Spirit of grace and wisedome, and whom God hath set to watch ouer your soules, may not be forgotten and neglected among you, but take knowledge of them, and obserue them, and that for their workes sake; for in truth they of all men deserue most to be regarded and accounted of, in respect of the profit that they bring, and the worke that they performe. Which howsoeuer it seeme not outwardly so commodious, yet inwardly it is precious, and bringeth vnspeakeable peace vnto the soule. For vnto them is committed the word of Reconciliation and life,

life, and they are made disposers of the treasures of God, that bring comfort and reioycing to the heart. If then they be meanes to communicate all heauenly and spirituall graces vnto you, if they helpe you to heauen, if they purge the soule, and build it vp in faith, if they beate downe sinne, and ouerthrow the power of Sathan in you, ought you not to loue them, and that for their worke, and your profites sake? But many there be that make no such account of him, and why? Because they feele no such need of him, they see no necessity of his labour, but that they may well spare him, they can see no good he doth. And no wonder they can see none, to whom nothing seemeth good, but that which serueth their flesh. For as they account of him, so they profit by him: and iustit is from God, that as they despise his Minister, so God should despise them, and make them fruitlesse hearers of that word, which in better mindes wanteth not a most excellent fruit, according as Christ hath said, *He that despiseth you, despiseth me: and he that despiseth me, despiseth him that sent me.* If they despise God, how can they reuerence the man of God? 2. Cor. 5. 18.

And hence it is, that yong and vaine persons, in many places are growne to that height of impudencie and shamelesnesse, in sinning, and standing for sinne, as they dare set themselues against the Minister of God, and oppose their life of purpose, against the doctrine, and stand as stifly for the dishonouring of God, and the breach of his Law, as he can stand for his Law, whose life is nothing but a disgracing of the Ministerie. For, in publike view of the world, they gaine-say that by practise, which was taught publiquely: and euen while the reproofe is yet fresh, and scarcely ended, then in the heate of their raging lust, they fall to that which was forbidden by God, and by his Minister reproued. But how comes foolish youth to be thus impudent, but that they are animated by the froward example of elder persons? As those yong children that mocked *Elisha* the Prophet, how could they speake so basely and so contemptuously of the reuerend man of God, but that they had visually heard such things at home by their Gouernours, and must needes vtter them 2. King. 2. 23. A special reason why some young men grow shamelesse to withstand their Ministers.

them when they come abroad? But was not this their boldneſſe met with? did not God pay them home, though they were but children? Two Beares came out of the wood, and ſlue fortie of them. For, when they do profeſſe themſelues to be aduerſaries to the man of God, and to the Law of God, they muſt needes faile in all other duties: deſpiſing the perſon, they muſt needs neglect the doctrine; and not receiuing the Preacher, they cannot take good by his preaching. The Miniſter of God then ought to be eſteemed, not according to his coates and wealth, but according to the graces which God hath giuen him, and to the ſingular worke performed by him, and the holy calling which he is called vnto.

The people muſt obey their Miniſters doctrine

The ſecond dutie of the people, is, to obey the doctrine of the Miniſter, taught truly out of the word of God. This is commanded. *Hebr.* 13. 17. *Obey them that haue the ouerſight of you, and ſubmit your ſelues, &c.* He wils them to obey their Miniſters, namely in their holy doctrine: and he addes the reaſon, becauſe they watch for your ſoules. Sith they ſtand vpon their guard, to defend your ſoules from deſtruction; therefore ſubmit your ſelues, and obey not ſo much the men, as the doctrine and inſtruction deliuered out of Gods word, by their miniſterie. And ſecondly, If you do not this, you ſhall be ſo farre from giuing ioy to the heart of the Miniſter (which good people ſhould do,) as that you ſhall pierce his ſoule with ſorrow, and cauſe him to eate vp his heart with griefe. For, what greater anguiſh can come to the Miniſters ſoule, then this, that, when he exhorteth his people to holineſſe, they be vnholy: he teacheth them to be ſpiritually minded, and they be ſet altogether on the world: he ſheweth them, that they muſt rule themſelues, and families after the Law of God, and they follow their owne luſt? This (of all afflictions) doth moſt wound and breake the heart of the godly and faithfull Miniſter, that in loue to his flocke, preacheth Gods word ſincerely vnto them. But (will ſome ſay) what neede we care for his griefe? Nay, this is it that many deſire, and wiſh nothing more, then that they could but know how to vexe the Miniſter. But (ſaith the Apoſtle) make not ſo light account of grieuing the Miniſter, for that is not pro-

fitable

fitable for you, he hath the sorrow of it, but you the losse: he is driuen oftener to runne vnto God, by your ill intreatie, and to seeke for the loue of God, when men do neglect him: but in the meane while he cannot, with that spirit and courage, pray to God for you, nor so powerfully and cheerefully preach the word vnto you.

This reproueth them that brag of their good dealing with the Minister, and thinke they pay him all his dues, and do their duty as well as any; and take it as a wrong, that the Minister esteemeth not of them, as well as of others. But what duty is it that they performe? Do they obey the Gospell that he preacheth, and submit themselues to his doctrine? This is the chiefest duties and where this is not, there is no duty done, worth thankes: vnlesse they be conuerted, they do not pay the Minister his due: For a faithfull Pastour, and a man of God, regards not so much the tithes and the fleece, as the saluation of their soules. He comes (as Christ saith to *Peter*) to be a fisher of men: and, if they will not be drawne out of their lusts and sinnes by his preaching, they faile in the principall duty. For, he that neglecteth obedience to the doctrine of the Minister, is an ill sheepe, and vngodly person; shew what kindnesse he will to the person of the Minister.

Payment of tithes onely is no full discharge of all our duties to the Minister.

The last duty of the people to the Minister, is to yeeld sufficient maintenance vnto him, both for his reliefe and sustenance, as also for his defence against the wrongs of ill disposed persons. And this is commanded in *Galath. 6. 6. Let him that is taught in the word, make him that hath taught him partaker of all his goods. Be not deceiued, God is not mocked, &c.* Where, willing them that are taught, to prouide for the maintenance of the Minister, he meetes with the common corruption of men, that thinke all is well gotten that they can defraud and deceiue the Minister of: and therefore carnall men are neuer more witty in any thing, then in with-holding his due allowance and reliefe. But he saith, *Be not deceiued.* As if he had said, You thinke to deceiue another; but indeed you ouer-reach your self: your selues be deceiued at the length. For, though this cunning dealing may haply be hid from men, and done so closly, yt shall not be known, yet God will not be thus mocked;

To yeeld maintenance.

mocked; he seeth and knoweth mens fetches well enough: there is no cloaking with him that searcheth the hearts. For if you deale thus wrongfully, make account, that as you sowed, so you shall reape; such as your seeding was, such shall be your harueſt: this your corrupt and vniuſt dealing, ſhall in the end bring much diſcomfort to your ſelues. And in another place the Apoſtle ſaith, *If they giue you ſpirituall things, is it a great matter that they receiue carnall?* And, *Thoſe that ſerue at the Altar, liue by the Altar.* So that it is the peoples duty, freely and without grudging to helpe the Miniſter with ſufficient allowance for matters of this life.

1. Cor. 9. 11.

The people ſhould defend their Miniſter againſt the wrongs of ill men.

Laſtly, they muſt giue him aſſiſtance, againſt the wrongs of bad men: as is noted of *Aquila* and *Priſcilla*, *Rom.* 16. 4. that they ſtood for *Paul*, euen to the hazard of their owne liues. And he confeſſeth, that not onely himſelfe was beholding to them for this worthy worke, but alſo they deſerued thankes of the whole Church, which receiued good by his life and miniſterie. And if this dutie were carefully performed, perſecutours would not be ſo bold and audacious to moleſt and trouble the Miniſters and faithfull men of God, as they be. But though the Paſtour be neuer ſo faithfull in his place, & though he loue his people ſo dearly that he could be content to lay downe his life to do them good: yet if wicked perſons do violently and maliciouſly perſecute him, he ſhall finde very few that will ſtand out to defend him in his good cauſe, or will put themſelues to any trouble or charge to procure his ſafetie. But they are either ſo cowardlie that they dare not, or elſe ſo careleſſe that they will not take his part againſt the fury and malice of vngodly men. And therefore godly Miniſters go more heauily vnder their burden, becauſe they haue ſo little aſſiſtance from them who ſhould helpe them, and euill and vnreaſonable men are ſo bold in their ſinfull courſes, becauſe ſo little reſiſtance is made againſt them. But if the friends of the Miniſterie, would be as earneſt and conſtant in maintaining it, as the foes are fierce & obſtinate in warring againſt it, it would come to paſſe, that vngodly perſecutors ſhould be much reſtrained, and Gods faithfull ſeruants ſhould be freed from many griefes and troubles. Thus much for the duties of people,

the

the Ministers particular duties follow.

The first is, to be a good example and patterne vnto his people, in loue, in faith, in patience, and in euery good worke. As 1. *Tim.* 4. 12. *Let no man despise thy youth*, saith *Paul*. Yea, but, might *Timothie* say, how can I stay them? He answers, Shew thy selfe an example to those that beleeue. This then is commanded as a duty that gaineth the Minister great reuerence and account in the hearts of the people, and keepeth him from contempt, when his light doth so shine before men, that they may see the graces of the holy Ghost in his conuersation. And therefore also the Apostle shewes how he must gouerne his seruants, and order his children, and his whole household; else if he lay loade of doctrine vpon others, and do nothing himselfe, they may say, *Physitian heale thy selfe*; and *Pull the beame out of thine owne eye, thou hypocrite*: And this will make all his preaching fruitlesse and vaine; for he that cannot gouerne himselfe and his owne familie, how is it possible that he should order his flocke aright? Therefore he must shew his first skill in gouerning himselfe and those that be nearest vnto him. Particular duties of ministers to their people.

The next duty of the Minister is, to preach the pure word of God, in season and out of season; to feed the flocke diligently and faithfully, to prepare and deliuer such wholsome doctrine as may nourish the soules of his people, to diuide the word of truth aright, to speake to the capacitie and conscience of his hearers, in all diligence and faithfulnesse, not making merchandize of the word and Gospell of Christ; that so his people may be prepared a fit and pure virgine, to be married vnto Christ. And so farre as he doth these things, namely, that in doctrine and example he goes before the flocke, so farre he may looke for duty at their hands: or if they performe it not, yet he may say as *Isaiah* did in Chap. 49. verse 4. *My iudgement is with the Lord, and my worke with my God.* And thus much for those superiours which haue authoritie in the Church, and their inferiours. The superiours and inferiours in Commonwealth, follow; and those are Magistrates and Subiects.

The first duty of the subiect, is submission both inward and outward; In heart to reuerence, and outwardly to obey the Magistrate.

Magistrate. And this is commanded, in *Rom.* Chap. 13. *Let euerie soule be subiect to the higher powers.* He commands not onely a bodily subiection, which may be in many rebellious persons that resist authoritie, and lie open to the curse of God for this sinne: but an inward submission of the soule, as vnto a sparke of Gods authoritie, and an appointment of his. For if this inward be not first, the outward will faile vpon euerie light occasion. There must be also an outward subiection, in obeying their commands, so farre as they command lawfull things. As *Titus* Chap. 3. verse 1. *Put them in remembrance that obey be subiect to all in authoritie, and obedient.* But if it so fall out, that the Prince or any in authoritie vnder him, command things vnlawfull, against the commandement of God; then indeed we must with Saint *Peter* say, *It is better to obey God then man*: but yet so, that we be content to beare any punishment that shall be layed vpon vs, euen to death it selfe. As *Daniel*, when the King made a wicked Edict, would not yeeld vnto it: but yet he was content to yeeld to the punishment with patience, and neuer went about to gather a power against the King, in his owne defence. And the three children would not preferre *Nebuchadnezzars* commandement before Gods, neither yet did they by their owne rebellion seeke their owne deliuerance, but quietly gaue vp themselues to death, expecting helpe onely from God. So that if the Magistrates commandement be lawfull, the subiect must obey: but if he require an vnlawfull obedience, he must not rebell, but suffer the punishmēt, without grudging euen in heart, as *Eccles.* 10. 20. *Curse not the King, no not in thy thoughts, nor the rich in thy bedchamber. For the fowles of the aire shall declare it, &c.* As if he should say, Though the King, or those in authoritie vnder him, do thee wrong, yet allow thou no mischieuous or wicked thought against them. For if thou do, God will bring it to light. But if the King be vniust and wicked, then we must pray to God to conuert him, as *Paul* commands, 1. *Tim.* 2. 2. that as our sinnes haue brought an ill gouernour ouer vs, so our prayers may either remoue or better him. The first duty then, is subiection without gainsaying.

Subiection.

Acts 4. 19. 20.

Payment.

The second, is, to pay their dues, willingly and freely, with-

out

out discontentment, as *Paul* speaketh, *Tribute to whom tribute, custome to whom custome*: and what euer payment else is necessary for the maintenance of their estate; partly that they may be able to represse rebels and enemies: and partly that (hauing sufficient maintenance from the people) they may not be distracted, but bend their whole indeuor to the good gouernement and protection of their subiects. So much for the duties of the subiects.

Let vs now consider the duties of the Magistrate. For, he hath his charge too: and much is required of him to whom much is giuen. Magistrates duty.

First then, his duty is, to looke to godlinesse; that religion, and the pure worship of God be confirmed and maintained in his land. As 1. *Tim.* 2. 2. *Paul* willeth to pray for those in authoritie, *that we may liue a godly life vnder them.* First then, the Magistrate (according to his place) and the authoritie thereof, must haue a care of godlinesse: and looke that the holy seruice of God be set vp, and all false and idolatrous worship be suppressed. And this did the godly and Christian Kings in former times: as *Hezechiah* and *Iosiah*, whose greatest care, and first worke, was to pull downe all idols, and to exhort and command their people, to practise the pure and holy religion of God according to his word. And where this is not done, the duties of the second Table must needs be neglected. 1. Religion.

The second dutie of the Magistrate, is, to maintaine peace and quietnesse, to prouide for the vnity and concord of their subiects: as in the same place of *Timothie*, *That we may liue a godly life with all peace and quietnesse.* 2. Peace.

Now they must prouide for peace, by pulling downe and repressing the wicked with their authority; and also by maintaining and defending the innocent, and rewarding the good. For vnlesse the Magistrate vse his power, and shew his authoritie against sinners, they will be practising and stirring against Gods children. The serpent will be nibling at the heele, darknesse will hate light, and the dogs will be worrying the sheep. The diuell driues them, and needs they must be troublesome, as he their captaine is. For an ill conscience is alwayes fierce:

and not hauing the peace of God to quiet them, they cannot be quiet.

What course or way must be taken then? The Magistrate must make them quiet, by turning the edge of the sword against them, he must represse them, and let them see, that if they be troublesome, it shall be to their cost, they shall trouble themselues. And this will something bridle them; that good men may hane some reasonable peace by them, and that iniquitie shall stop her mouth.

3. Honestie. The third duty of Magistrates, is, to procure honestie, as in the same place of *Timothy*, the Apostle speakes. Now this they must do, by remouing all lewd practises and persons, and those things that are occasions of euil; as stewes, howses of filthines, and houses of gaming and stage-playing, which are meanes to poruoke men to much lust and vnthriftinesse, contrary to ciuill honesty and good manners. These things the Magistrate must reforme, so farre as his authoritie will stretch, or else he 1. King. 15. 8. is not faithfull in his place. And this is commended in *Asa*, that he put the Sodomites out of the land. Another point of honestie is, to take order for the poore in good sort. First, Rogues must be punished. for rogues and runagates, who being strong and lusty, make begging and wandering their trade of life, that they be seuerely punished and set to worke: that no maintenance or allowance be giuen vnto them without punishment, vnlesse they will settle themselues to labour: for so the Apostle speaketh, 2. Thess. 3. 10 *He that will not worke, let him not eate.* And, what more dishonest thing can be in a Christian Common-weale, then that such men should be permitted? which fill the land with sinne, making their life nothing else but a continuall practise of filthinesse, theft, and idlenesse (which are sinnes of Sodom) that liue without a calling, without magistracy, without Ministery, without God in the world; that neither glorifie God, nor serue the Prince, nor profit the Common-weale: but are an vnprofitable burthen to the earth, and a blot to the State, and (as droanes) liue on other mens labours, and on the sweate of other mens browes. These filthy persons, and vnprofitable generation, this refuse and off scouring of the world, must be purged away by the hand of the Magistrate;

in

in whose hand there is power, and to whom God hath for this intent committed the Sword, that such rotten branches may either be cut off, or amended. And this the excellent and worthy example of *Iob* sufficiently confirmes: who Iob 30.1.2
though he was abundant in mercy, and in all liberalitie to the poore and needy, (whose necessity, and not idlenesse, made them stande in need of his helpe) so that he was an eye to the blinde (as euery good man and Magistrate, especially, ought to be) and a foot to the lame, &c: yet, for these wicked persons, he so hated their sinne, and punished so sharply their persons, as that they had rather flie to the wildernesse, and embrace the rockes, lie among the bushes, and eate the Iuniper rootes, then be seene in that place where *Iob* had any thing to do, or come within the limits of his authoritie: yea so infamous were they growne, that men shouted at them as at a theefe: and they were almost quite banished from the company of men. And he giues this reason, They were villaines, and the sonnes of villaines, more base and vile then the earth they treade vpon. This sentence the holy Ghost giues of these yong and lusty vagrants. But one might say Be they not men, and beare Gods image? Nay (saith he) they haue so defaced the image of God, as that they be not to be compared to the dogs of my flocke. The dogs of the flocke do good in defending the sheepe: but these are good for nothing, and do nothing but dishonour God, and defile the Land with all filthinesse and abomination. Therefore those whom God hath made the head and hands of the Common-weale, must ioyne their indeuours together, to reforme these deshoneſt, lawlesse, and hurtfull persons, according to the good and wholesome lawes lately made for that purpose. But now through the negligence and foolish pitie of the inferior Magistrates, in not executing these lawes, they begin to reuiue afresh, and (if the wise care and diligence of those in higher place helpe not) will take head againe, to the shame of them, and hurt of the whole Common weale. Therefore, as they will haue a care to performe their duty, and wipe away their owne disgrace, and heale manifold euils of the Common-weale, and hinder

many ſins among men, and eſtabliſh a chiefe point of honeſtie by their gouernment; they muſt ſweepe away the filth of the earth, and not ſuffer them to be maintained in idleneſſe. For the beſt mercie to ſuch, is to helpe them out of their ſin, by giuing them employment, or due correction till they be content to labour and eate their owne bread.

Secondly, for ſuch as by reaſon either of age or weakneſſe, or want of limbes, cannot labour, or elſe if they haue ſtrength and vſe it, cannot earne ſo much as may maintaine them and their family, they muſt be helped by the prouident care of the Magiſtrate; and Chriſtian order for that end is to be taken, that they be not conſtrained to begge their bread. For it is a baſe and vnſeemly thing to vrge thoſe who ought to haue reliefe ſent home vnto their houſes, to begge their food at their neighbours doores. A modeſt and honeſt mind will rather endure much want, then ſeeke an almes after that manner. And others by ordinary begging grow ſhameleſſe and idle, and getting a cuſtome of wandering abroad, they will neuer do any worke at home. Therefore to preuent theſe euils and hurts, the wiſe and mercifull diligence of the Magiſtrate, muſt take order for their timely and ſufficient reliefe, that they may not be compelled to begge it abroad, but may haue ſo much ſent home vnto them, as may ſupply their neceſſary wants.

And ſo much for ſuperiors in authoritie. The ſuperiors without authoritie follow, and their inferiors:

which are either in { Gifts, / Age.

Duties of inferiors. Gods gifts are to be acknowledged.

The duties of thoſe which are inferiour to others in gifts, is, firſt to acknowledge their gifts, and reuerence them for the ſame. If God haue beſtowed vpon any one more wiſedome, more godlineſſe, more diſcretion, or vnderſtanding then another; though he haue no authoritie, yet he hath an excellencie and ſuperiority aboue thoſe which haue not equall gifts: and this they muſt confeſſe, and approoue to Gods glory, and honour him whom God hath honoured. Elſe, by obſcuring Gods gracious gifts, they clip the Lords coine, and (ſo much as they can) hinder the glorie of God, and the

the good fruit that might come to men by them. They muſt therefore with reuerence be acknowledged. And thus the woman of Samaria, in *Iohn* 4. which at the firſt ieſted with Chriſt, at length perceiuing his gifts, acknowledged him to be a Prophet, (for ſo farre onely ſhe ſaw then) and dealeth more reuerently with him. And *Nebuchadnezzar* ſeeing that *Daniel* was indued with wiſedome and knowledge from God, to expound dreames, more then himſelfe or any of his nobles, doth confeſſe it, and reuerenceth him for it. But contrary hereto is their practiſe, which through enuie and pride ſet themſelues to depraue and leſſen other mens graces, and thinke no gifts worth looking after, but their owne; and iudge all men fooles beſides themſelues. Yet they thinke it is a duty, that other men ſhould acknowledge their outward gifts, as wealth, parentage, titles, and ſuch like, and reuerence them therefore; as indeed they ought to be reſpected with a ciuill regard for peace ſake: but no man is bound to thinke the better of them for their worldly greatneſſe. And why then do not they themſelues eſteeme and acknowledge the inward gifts beſtowed vpon others, which are much more excellent then theirs?

The ſecond duty of inferiours in gifts, is to make a good vſe of the gifts that others haue beyond them, imitating the godlineſſe and patience that they ſee in them, taking counſell and direction from them. And as they muſt reuerence theſe graces in another, ſo they muſt labour for them in themſelues; as it were to light their candle at his, and to draw ſome drops from his full bucket. The good gifts of others are to be imitated.

Thus the woman of Samaria, ſo ſoone as ſhe perceiued Chriſt to be another manner of perſon, then at the firſt ſhe tooke him to be, left off ieſting, and fell to aske him ſome queſtions of Religion, that ſhe might be the better for meeting with a Prophet. And *Pharaoh*, perceiuing *Ioſephs* wiſedome and prouident foreſight, put him in ſuch a place, where his good gifts might procure the common good.

And *Nebuchadnezzar*, ſeeing *Daniels* fitneſſe for an high place of office, preferred him where he might put his wiſedome, and other graces, to the proofe and practiſe. And he,

who thus makes good vſe of the gifts of others, doth in truth, acknowledge and reuerence them in others: elſe all ſhew of accounting of them is but hypocriticall, and ſhall yeeld no comfort to the ſoule afterwards.

This ſhames and reprooues them, that heare many graue and godly ſpeeches, and yet learne no goodneſſe thereby. How many examples of patience and holineſſe, and mortification do they ſee in good men, and yet be neuer a whit the better for them? God hath giuen ſo many graces for their good, and will they profite by none of them? This is a great fault, and ſhewes that indeed there is no true reuerence; for that which one eſteemes and accounts of in another, he would be very deſirous and glad to be partaker of himſelfe.

Now on the other ſide, ſuperiors in gifts muſt turne their gifts to the greateſt good of others, vſing their wiſedome to direct, their knowledge to inſtruct, their ſtrength to beare burdens; as the Apoſtle *Paul* ſaith, *Romans* chap. 15. verſe 1. *You that are ſtrong*, muſt not lay burdens on the weake, to oppreſſe them, but *beare the burdens of the weake*, to helpe them. Vnleſſe therefore he, to whom God hath giuen more graces then ordinary, do vſe that which he hath receiued, to the honour and glory of him that gaue it, and to the good of mankinde, for which he gaue it, he is found an abuſer of the Lords talents; which gaue them him, not to the intent he ſhould vaine-gloriouſly ſet himſelfe aboue others, that want them, (and ſo treade his inferiours vnder foote, or cruelly oppreſſe, or craftily circumuent and deceiue thoſe of meaner capacitie then himſelfe,) but to employ himſelfe to the common good of the whole Church, and the further edification of ſuch as are weake. For as he hath receiued more, ſo (according to the number of theſe talents) he muſt bring forth a greater increaſe.

But for one to grow proud, and ſet himſelfe aboue others, in regard of his preheminence; this prouokes God againſt him, and is the next way to make him deſpiſed, and to loſe his gifts which he cannot better employ. As it is ſeene by woſull experience in a great number, whom God hath furniſhed with many gifts, both of body and mind (ſo that there

was great hope, that they ſhould haue much ſet forth the glory of God, and done good to his Church,) when they beganne once to lift vp themſelues, and to ſeeke their owne vaine-glory, more then the glory of God, (and ſo to turne their gifts the wrong way) themſelues haue growne in contempt, and thoſe graces they had afore, haue rotted away, and by little and little come to nothing. And iuſt it is with God that it ſhould be ſo: For that man which will not honour God with his gifts, God will ſee that he ſhall not haue any true and conſtant honour by them. And better that they and their gifts ſhould periſh, then that they ſhould haue them to do no good to others, but to ſet vp and aduance themſelues aboue their brethren. Thus much for ſuperiours and inferiours in gifts: Thoſe in age follow.

The duties of yonger perſons to thoſe that are ancient, is, to ſhew forth a reuerent opinion of them, and all dutifull and modeſt behauior toward them; in regard that they carrie vpon them, as it were a print of Gods eternitie. This is commanded in *Leuitic.* chap. nineteene. verſe thirty and two, *Riſe vp before the hoare-head, and honour the perſon of the aged*; I AM THE LORD. Where (in giuing this commandement of honouring the aged) he meeteth with yong proud perſons by this reaſon, I AM THE LORD, to whom thou oweſt thy ſelfe and all poſſible obedience, I will haue it thus; and in this reſpect, it were the beſt way for thee to yeeld it, or elſe thou doſt not onely deſpiſe the aged, but euen the ancient of dayes, the God of heauen, who hath giuen this Commandement, and ſtandeth for the honour of the aged. So in *Eſay*, it is noted as a curſe of God, and a plague, that cometh with the ſubuerſion of the common-weale, when ſuch woſull confuſion ſhould take place, as that yong boyes and children (of no diſcretion and gouernment) ſhould preſume againſt the ancient; and proud youths (that haue no grace, nor any thing to commend them) ſhould grow to that extremitie of impudencie and ſhameleſneſſe, as to preſume againſt their betters, and preferre themſelues before their elders. Iſa. 3.5

Which doth ſharply reproue the cuſtomable rudeneſſe of our yong perſons, that ſhew no token of reuerence to their

elders, in rising or being vncouered before them; but vse such behauiour towards them, as if they were their companions or play-fellowes.

Of elder persons.

The duty of elder persons, is to giue a good example. For, *A gray head is a glory, if it be found in the way of righteousnesse.* If they be godly and holy, and shew forth a wise and graue conuersation; then either yoonger persons shall giue them their due reuerence; or if they do not, the sinne lieth vpon their owne heads, and themselues are blameless. So, *Titus* chapter 2. and verse 2. *The elder must be sober, honest, discreet, sound in the faith, loue and patience.* As their bodie decayeth, so their soules must increase in all grauitie and sobrietie: and for their vnsound limmes and weake, they must get a sound and strong faith. By the long continuance of time, and often vse of the meanes of saluation, they must get great soundnesse and power of faith, which may worke abundantly in them the fruites of loue, that alwayes do accompany true faith: and this loue will make them patient, not froward, nor peeuish, nor easie to be offended; but full of long-suffering, and to be an example to others of meekenesse. But contrariwise it is in those, whose sins of their youth haue soaked so deepely into them, and so filled their bones, as there is no grace to be seene in their old age. Their words are altogether light, vaine, and foolish, nothing sauouring of grace; so that no man can see any matter of reuerence, neither reuse aduise of them, or be silent to heare such vile and vnsauoury talke as customably comes from them; and their conuersation is full of restlesse, and vnadui sed wrath, and blotted with miserable and abiect couetousnesse and greedinesse, that they are alwayes smelling earthward, and pursuing the world lustily, when they can scarce go vp and downe in the world. No grace, no wisedome, nor any vertue beautifieth their gray haires. These want (and that iustly) their honor, because they liaue the first step (namely old age) but they lacke the vprise and perfection that is to be found in the way of righteousnesse. So much of vnequals. Now the duties of equals are, to liue together peaceably & comfortably, and not to exalt themselues aboue their fellowes, as all the

Apostles

Apoſtles ſtroue who ſhould be the greateſt: and afterwards *Marke* 10.37. the ſonnes of *Zebede* made ſute that they might be aduanced aboue the reſt of their fellowes. But we muſt labour to go one before another in giuing honour, and in lowlineſſe of mind, to eſteeme others better then our ſelues. So much of the Commandement. The reaſon followeth. Mark 9.34. Philip. 2.3

That thy dayes may be long in the land, which the Lord thy God giueth thee.

THis is taken from the good effect and commoditie, that will come to him that keepeth this Commandement. It ſhalbe for his profit, he ſhall haue the benefit of it himſelfe. So that hence we may learne this leſſon; That the way to get a proſperous and long life, is, to be obedient to parents and ſuperiours, and to honour them. As *Epheſ.* chap 6. verſe 2. he ſaith, This is a Commandement with promiſe, namely, with an expreſſe and ſpeciall promiſe, for the ſingular good of all that keepe it. For indeede this ſtirres vp the heart of the Parent, to pray to God for his children, that he would powre a bleſſing on them. For ſo are the words in the originall, *That they may prolong thy dayes, viz.* thy Parents: when they ſhall haue occaſion to thanke God with a glad and ioyfull heart, for that comfort which they haue receiued, by the obedience and dutifulneſſe of their children: this brings with it a bleſſing of God vpon the ſoule and body of ſuch a child, to prolong his life in all happineſſe. But on the other ſide, when the father and mother of the child, through his rebellion and obſtinacie, are driuen to ſigh and mourne before God with a troubled ſoule, that he that ſhould haue bene one of their greateſt comforts, is one of their greateſt griefes; this brings a curſe, and prouokes God to cut off his life vntimely, and his ſoule alſo (vnleſſe he repent) to his damnation. An example of this we haue in the Rechabites the ſonnes of *Ionadab*, *Ierem.* 35. verſe 19. They did reuerence their parent ſo much, as that when he (ſeeing the exceſſiue abuſe of wine to drunkenneſſe, and the abuſe of houſes and lands to couetous greedineſſe) commanded them to drinke no wine, nor Obedience to our parents and ſuperiors lengtheneth our dayes.

nor build houſes, nor buy land: which might ſeeme an hard commandement, abridging them of their pleaſure and profit; yet in loue to their father, they kept it faithfully all their dayes. Now God comes vpon the Iſraelites and condemnes them by the example of *Ionadabs* ſonnes, ſhewing that he had bene a better father to them, then *Ionadab* had bene to his ſonnes; and his commandements reſtrained them from no lawfull delight, but onely from ſinne which would deſtroy their ſoule; yet they would not be ſo obedient to him as the Rechabites were to their father. Therefore in the laſt place he comes to giue a reward to the Rechabites, and ſaith, that *Ionadab the ſonne of Rechab ſhall neuer want a man to ſtand before him.* Such a good thing, and ſo acceptable it is to God, that children ſhould ſubmit themſelues vnto their parents. And ſo *Ioſeph* hauing bene a good ſonne vnto *Iacob*, *Iacob* prolonged his dayes; for he prayed ſo heartily for him, that God could not deny his prayer. Alwayes when *Ioſeph* came, then *Iacobs* mouth was full of bleſſings; and he was ready to pray for him with his whole heart. And theſe prayers of his were not vaine and fruitleſſe, but tooke ſuch place, that God indeed bleſſed *Ioſeph* in himſelfe and his poſterity abundantly. So that the beſt diet (as it were) and the beſt aire to make men liue a long and happy life, is to be obedient to their parents and ſuperiors.

Therefore let children learne to be dutifull and ſerue their parents, as *Paul* ſaith, that *Timothie* did ſerue him as a ſonne ſerueth his father: and the like is taught in *Malac.* 3. 17. Thus doing, they ſhall bring Gods bleſſing vpon their ſoules and bodies: otherwiſe they ſhall either haue a ſhort life, or if they liue long, their life ſhall be filled with miſeries, or their ſoules with ſuch raging and vnruly luſts, as draw downe the heauy wrath of God vpon them.

2 We ſhould labour more to make our children gracious then great.

This ſerues alſo ſecondly, to inſtruct parents, that if they would haue it goe well with their children, they muſt not then ſo much labour to get great matters in the world for them, as to take them downe betime, to inſtruct and nurture them in godlineſſe, and to endeuour to worke reuerence and pietie in their hearts; or elſe, be they as great as they will, they

ſhall

ſhall get but a curſe vpon themſelues. As we ſee in *Dauids* ſonnes, when he was remiſſe in bringing them vp in the feare of God, and let them haue their owne way, and could not finde in his heart to correct them; how did Gods curſe purſue them? One commits inceſt, the other (ſeeing *Dauid* would not puniſh ſo heinous a ſinne) vſurpeth authoritie, and becomes his brothers Iudge and executioner; and after alſo driueth his father out of his kingdome, and ſeekes his life, till himſelfe was ſurpriſed by a miſerable death, Gods hand taking vengeance on his wickednesse. Another, for trayterous practiſes was iuſtly put to death by his brother. So all theſe came to a fearefull and a violent end, becauſe he would not reprooue and correct them, as he ought to haue done. But for *Salomon*, his father inſtructed him, and his mother taught him: he was kept in, and not ſuffered ſo to runne after vanitie. Therefore we ſee what bleſſings befell him, and what a curſe ouer-tooke the other three. Therefore, as parents may, and muſt, deſire an happy and long life for their children; ſo they muſt alſo vſe the meanes to get it for them by good nurture, and maiſtring of them, to make them know and do their durie. For, it is much better that parents tame them by correction, then God deſtroy them in his indignation. And if they be not ſtaied at firſt, they will proceed from rebellion againſt parents, to be rebels againſt the Magiſtrates, and euen againſt God himſelfe, till they be brought to vtter confuſion.

2.Sa.13.& 15

1.Reg.2.25.

Prou.4.3.4. & 31.1.

This ſerues alſo for the comfort of dutifull children; who, though they be left in a poore eſtate, deſtitute of all worldly wealth; yet let them not looke ſo much vpon their preſent wants, to be diſcouraged, as vpon their former obedience to be comforted. Haue they behaued themſelues humbly and thankefully towards their parents? haue they bene willing to do for them what good they could, to yeeld due obedience vnto them? make account then, that God will bleſſe and ſuccour them, that they ſhall liue a long and happy life vpon the earth. But thoſe that be now ſo rebellious, as they be ſicke of the father or mother, and deſire the parents lands more then

3 Children need not be diſcouraged for their pouertie, but for want of pietie.

their

their life: they must iustly looke that the day will come, when their children will be as weary of them, and as willing to be rid of them, as they haue bene of their owne parents.

But here seemes an obiection to arise; We see it far otherwise oft-times. Wicked persons often liue long: and those that be obedient, many times die quickly. To this we may answer, That the reprobate liueth but to heape vp wrath against the day of wrath, and to make vp a greater measure of his sinnes, that God may make vp a greater measure of vengeance. So that the greatest promotion for reprobates, were to die as soone as they be borne; for, the longer they liue the more sinnes they commit, and the more shall be their torments. But for the godly, if God call them away betime, it is to bring them to a better place, that they may be taken from the euill to come. As the onely good sonne of *Ieroboam* died yong, to the intent he might not be infected with the fearefull sins of his fathers house, which might haue insnared him, if he had liued longer among them: and also, that he might not be afflicted with the sight of those horrible iudgements, that were to fall vpon that graceless familie. And this is no ill bargaine, to be taken from earth to heauen, from the conflict to the triumph, from the battell to the victorie, from man to God, and the company of his holie and blessed Angels and Saints.

Esay.57.1.

That the Lord thy God giueth thee.

IN that it is said, God giues them this Land; this we learne, that all good things are the gifts of God. As the people of God say in the *Psalme*, their sword and bowe did not bring them into the land of Canaan, but the Lord, according to his promise made to *Abraham*, to giue that land to him, and his seed for euer. So that God giueth possessions and inheritances, not our owne wit nor nature. As *Deut.*2. God saith, he gaue the Edomites, Ammonites, and the Moabites, their possession; and he did cast out great giants before them. They thought it had beene their valour: but God saith, it was his mighty worke, or else they could not haue stood before those huge

All good things are gifts. Psal.44.3.

huge and monſtruus giants. And further he chargeth the Iſraelits that they ſhould not meddle with the Edomits: for (ſaith he) I will not giue you of their land, no not ſo much as a ſoote breadth, becauſe I haue giuen mount Seir to Eſau for a poſſeſſion. The like commandement is giuen in the ſame ſecond chap. of *Deuteronomie*, concerning the Moabits and Ammonites, that they ſhould not diſtreſſe them nor contend with them in battell, becauſe the Lord had giuen theſe two kingdomes to the children of Lot. So that God both puts and keeps men in poſſeſſion. So in *Pſalme* 24.1.2. *The earth is the Lords*: and then he giueth a reaſon; becauſe he is the maker and preſeruer thereof. All men in the world cannot make one creature; and when a thing is made they haue no power to preſerue it. Becauſe God can onely create and make, and when they be made, vphold and preſerue theſe things, he is onely the true owner of them. And although he put man into poſſeſſion, yet he will neuer put himſelfe out of poſſeſſion, but he will haue the diſpoſing of all. No man hath the fee-ſimple of his owne life: the beſt is tenant at will: God giueth vs our braeth and life, and all things, and he can and will take all away when it pleaſeth him.

Sith then the earth is the Lords, and all that is therein, and he is the right owner of it; this vſe we muſt make hereof, thankfully to acknowledge, whence we receiue all theſe things that we enioy, and carefully to vſe them to the honour of the giuer. Moſt men will ſay, who is ſo ſimple but he knoweth, and confeſſeth, that God giues him all things? In word, it is true, almoſt none but will ſay ſo: yet indeed and in practiſe, how many be there which deny it, and ſay the contrary? For, where there is a true and heartie perſwaſion, that God doth freely beſtow all things, and we haue them of his gift, theſe two things will alwayes follow: Firſt ſuch (ſo farre as they are ſo perſwaded) will neuer be proud; for they can ſay to themſelues, What haue I that I haue not receiued? and then we will rather be the more humble, when we know that we are more indebted to God, and haue a greater reckoning to make. For all ſwelling proceeds from hence, that one thinks, that he hath all from himſelfe, and for himſelfe.

Vſe 1. Thankfulnes is due vnto God for the benefites of this life.

Secondly,

Secondly, he that in truth of heart confeſſeth he hath it from God, will vſe that he hath to Gods glorie; and not beſtow it vainely vpon his owne luſts. For why doth God giue you ſo large wages, but that you ſhould do him the better ſeruice? and why hath the ſteward his maiſters goods, but to lay all out to his maiſters profit? Elſe if a ſteward ſhould ſay, I haue onely the keeping of the mony, but it is all my maiſters, and not mine; and yet he will ſpend it lauiſhly in gaming or rioting: then he is either a diſſembler, and thinks not that it is his maiſters, though he ſay ſo; or elſe he is a theefe that will waſt his maiſters goods ſo vnthriftily. But in truth the ill vſe of goods, ſheweth that moſt men in their hearts ſay of their goods as the Atheiſts of their tongues *Pſal.* 12. *Our tongues are ours, and we will ſpeake*: So theſe ſay of their wealth; It is ours, and we will do with it what we luſt. But it is not yours. When did you purchaſe it of God? When payed you any price to him for it? Where was the bargaine made, or the writings ſealed? What, is God ſhut vp within the clouds, that he hath nothing to do in the earth? Nay, but time will come, that they ſhall know (to their griefe) that the earth is the Lords, though he (for a while) hath permitted the vſe of it to the ſons of men. Therefore let men learne in the vſe of their lands and goods, to acknowledge God to be their ſoueraigne Lord and maiſter, and let not their luſt be maiſter of the Lords goods.

2 The abuſe of the good gifts of God doth oft deprive vs of the things themſelues: or better to want them then haue them.

This ſerueth alſo for the terrour of thoſe that haue, and do abuſe the good benefits of God to his diſhonour. God will certainly turne them out; or if he keepe them in, it ſhall be but as in a priſon. They ſhall not haue the vſe of theſe things by the vertue of the Couenant, that they may ſay as it is here ſaid, The Lord thy God gaue thee theſe and theſe things: but thus they may ſay, The Lord thine enemy hath permitted thee to haue theſe and theſe things. *Iudas* could not ſay, the Lord my God hath giuen me this money: but, the Lord hath appointed me to periſh by this money. And ſo it is with all ſuch as abuſe Gods benefits; they come not in mercy, as bleſſings and fauours, to further their ſaluation, but they come as curſes to harden their hearts, to make thē proud, couetous, or riotous, and ſo to procure their ſooner and ſorer deſtruction.

Laſtly

Lastly, this serueth for the comfort of Gods true children and faithfull seruants. Sith God giueth all things, therefore surely they shall want nothing that is good for them: for he himselfe saith, It is not good to giue the childrens bread to dogs; and shall we thinke that he will do it? Doth God feed the swine, and will he sterue his children? And therefore that which oft times they take for a discouragement, that Atheists, and profane blasphemers, haue money to spare and carry away, when Christians be in misery, pinched with want and necessity; that should be an helpe to their faith, and an incouragement to their hearts. For, be the dogs kept thus fat and well liking? Sure then the children, though they haue not things superfluous to make them wanton, yet they shall haue things necessarie for their vse and comfort. For, the Lord is our habitation, he is *a Sunne and shield vnto vs, the Lord will giue grace and glory, and no good thing will he with-hold from those that walke vprightly.* *Psal.*84.11. And these things they haue by vertue of Gods couenant, and as testimonies of his loue. And therefore, though their portion be not altogether so large: yet, *a little that the righteous hath, is better then the troublesome abundance of the vngodly, Psal.*37.16. For they may say, the Lord our God hath giuen vs these things, and that in mercy. Therefore since God is true, and iust, and mercifull, since he is Lord of heauen and earth, if they cast themselues and their trust vpon him, he will cast all things good and necessary vpon them, in the due and fit time: or if they haue some outward wants, they shall be recompensed with inward graces, and better comforts. And so much for the fift Commandement, concerning the speciall duties of men, in respect of their place, gifts, and age. The sixt Commandement followes.

Gods children shall want no good thing.

The

The sixt Commandement.

Thou shalt not kill.

THis Commandement respects the person of our neighbour, requiring vs to procure his welfare and safety both in soule and body, and to auoid all kind of crueltie and vnmercifulnesse.

The parts, a { Prohibition. / Precept. } of { Omission of good / Practise of euill } to { Bodie. / Soule. }

Omission of workes of mercie.

What the things of omission be, that are forbidden concerning the body, it may appeare in *Matth.*25. where Christ condemneth some as goates, limbes of the diuell, and firebrands of hell, because they gaue not meate to the hungrie, nor drinke to the thirstie, and clothed not the naked, and visited not the sicke and imprisoned, and such like. So that the neglecting of these duties of mercie, is sufficient to condemne them as guiltie and worthie of eternall death and hell fire. And *Luke.*16. in the parable, the rich man is condemned for want of mercie vnto *Lazarus*, because he had enough to bestow on pride and vanitie, and pompe, to set out himselfe; but nothing to giue to his poore comfortlesse brother. Whereby is shewed the doome of all such wretched persons, as haue this worlds goods, and yet let their godly brethren want, shutting vp the bowels of compassion from doing good. The charge of crueltie and want of mercie lieth heauie vpon such: for, He that turneth his eare from the crie of the poore, shall crie himselfe, and not be heard. Another thing of omission is, when one neglecteth to pay the due wages and recompence for the worke of any poore man. For, if it be a miserable sinne, not to do good freely, where need requireth, it is much more abominable and damnable, not to giue

1.Iohn.3.17.

Prou.21.13

The workeman should haue his wages.

giue a due debt and reward of the worke when it is deserued. So *Deuter.* 24. 14. *Thou shalt not oppresse an hired seruant that is needy and poore, thou shalt giue him his wages for his day, neither shall the Sunne go downe vpon it, (for he is poore, and therewith sustaineth he his life) lest he crie against thee to the Lord, and it be sinne vnto thee.* This is condemned as an vniust and vnmercifull thing, that when one hath hired a seruant to do his worke, he should either giue him no wages, or else not giue it him in conuenient and due time, but he must seeke for it, when he should haue vse of it for his releefe. And God saith there, if such an one be pinched with necessitie, and crie vnto God, he will heare, and reuenge his wrong. And *Iob* (to proue himselfe no hypocrite) vseth an imprecation concerning this sinne, Chap. 31. verse 39. that if he had eaten the fruite of his land without siluer, and had not payed the wages to him that tilled it, and brought in his harueſt, or if the furrowes of his land had cried together against him, then let his ground be accursed: as (indeed) he and it had both bene guiltie thereof, if he had broken this commandement in this high degree. And if he had done so, the very earth would haue cried; the furrowes would haue made a complaint against him. For two speciall sinnes there be in the second Table, that make the land crie to God, that he can haue (as it were) no rest, vntill he take vengeance: The one Sodomie, and the other Oppression and crueltie against this Commandement. As afore in *Deut.* so in *Iames* he saith, *Howle ye rich men*: and why? The crie of the poore, oppressed by you, is come vp into the eares of the Lord of hosts. When one gets his goods so ill, and enricheth himselfe by withholding other mens dues, though the persons oppressed should be silent and say nothing; yet his necessitie, his belly, and his backe, would make an hideous out-cry before God, till he had executed his vengeance. And, for sinning in this branch of this Commandement, *Ieboiachim* was blamed, *Ier.* 22. 13. to verse 20. Which is so much the rather to be noted, because most men thinke that the dignitie of the persons, may make some excuse for their sinne; but it is not so. For if any might vse the labour of another without recompence, then might the King, who is the Soueraigne Lord of all: yet he be-

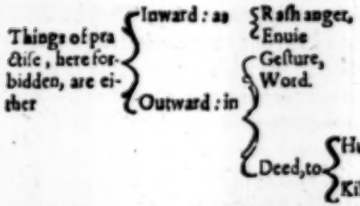
Gen. 18. 20.

Iam. 5. 1. 2. 3. 4

ing a King, is reproued by God for this. He is charged, that he built his house without equitie. How is that proued? He vsed his neighbour without wages, and gaue him not for his worke. And for this cause, and for his wicked couetousnesse, the Lord would not vouchsafe him the common honour of men, to be couered with earth when he was dead, but he should be buried as an Asse, stript of all he had, and then dragd without the city, throwne out, that his carkasse might be foode for beasts and birds. And what was his crime? Euen this; he did not reward the poore, but serued himselfe vpon them. And thus this Commandement is broken, in omitting the workes of mercy, and in not paying sufficient wages, and in due time, to those to whom it is due.

The omission of the dutie to the soule, is either of superiours or inferiours. Of superiours, first and chiefly of the Minister. If he do not preach, and admonish his people plainly and faithfully, he is guilty of murdering and destroying their soules. As in *Ezek.* 33.8. *If he tell not the people of their sinnes, they shall die in them, but their blond shall be required at his hand.* And if he do tell them, though they amend not, he is free: as *Paul* saith, *I am innocent of the blond of all men, Acts* Chap. 20.26. And why? *Because I haue told you all the counsell of God, and kept nothing backe.* So for other gouernours also, as parents, and maisters of families, for euery man is a bishop in his owne house. For so it is said. *Deuter.* 6. 7. *Thou (O Israel) shalt teach these things vnto thy children, thou shalt talke of them, &c.* Those men that haue no care to teach their children and seruants to know God, or to come to the word of God, whereby they may be sanctified, and brought to saluation; such imbrue their hands with the bloud of their soules, and are guiltie of crueltie; because (through their negligence) they suffer those that are committed to their charge, to runne headlong to their owne destruction. Such are those (against whose soule this charge shall lie hard at the day of the Lord) that neuer so much as require or perswade their inferiours to come to heare Gods word, and to vse such exercises as may increase their knowledge; but rather permit, yea encourage them to breake the Lords Sabbath, and spend it in foolish and wicked

ked practises, either at home or else abroad. And for inferiours, they also when they will not take instruction, omit that duty that should saue their soules. As, that seruant that will not eate his food when it is allowed him, but wilfully pineth himselfe, is a murderer of his owne bodie: so he, that (when he is taught and admonished) casts it off, his bloud shall be required at his owne hand, and God will proceed against him as against a wicked and cruell person that hath sterued his owne soule. So much for things of omission.



The first thing of practise that is here forbidden, is inward: and that is hasty and vnaduised anger, rash and vniust wrath. As in *Mat.* 5.22. Christ saith, *Whosoeuer is angrie with his brother vnaduisedly, is culpable of iudgement*; guiltie of the wrath and vengeance of God. Now that is vnaduised and sinfull anger, which either hindereth one from doing good to the person with whom he is offended, by praying for him, or kindly admonishing him; or else when it is conceiued without sufficient cause, or exceedeth either in the time or in the measure. As *Paul* saith, *Ephesians* 4. *Let not the Sunne go downe vpon your wrath, nor giue place vnto the diuell.* That which was (for the sodaine and present passion) in some sort naturall, if it lie soaking and lingering, and sinke deepe into the heart, it growes then to be diuellish. And so if ones anger be aboue that, that the quality of the fault requireth, this is rash, and commeth not through the fault of the party, with whom he is offended, but through his owne follie that is angrie. Therefore we must looke that we be neuer moued without a iust cause. And then that we proportion our anger, to the sinne committed against God, and not to the iniurie done to vs; Rashnesse.

for that proceeds from pride: and is no better then reuenge: and therefore we must more be grieued at those things that breake the first, then at those that breake the second Table: and alwayes that, that doth most displease God, and is most odious to him, must be most grieuous to vs. And yet let not the Sunne go downe vpon it: but let it quicken vs to prayer for the person; and that with a zeale of Gods glorie.

Rules to make men patient.

Now, the meanes to keepe vs from this foolish and sinfull passion of rash anger, are these: First, often to meditate vpon our owne sinne and vilenesse. As in *Tit.* 3. 2. he saith, *Shew all meekenesse to all men.* Yea, but might some say, They be vntoward and disobedient, and I am of a very cholericke and hot nature, that I cannot but be angry with them. But (saith he) *Remember that we our selues were in times past, vnwise, disobedient, deceiued, seruing the lusts and diuers pleasures, liuing in maliciousnesse and enuie, hatefull and hating one another.* As if he should say, Thinke of this a little, and consider how bad your selfe both haue bene, and are still, and that will coole your choler, and make you more meeke to others that offend. So that he that oftenest remembers his owne sinne, will be most patient to another: and none are more eager and passionate against the slips of others, then those that are most slacke and negligent to examine their owne great sinnes. So that, could we consider our owne offences; how rebellious we haue bene against God, and how often iniurious to men, this would make v smore quiet, and to take more deliberation before we were offended so much with our neighbour: this serious consideration of our owne grieuous and many sinnes, will asswage, delay, and take away the edge of our rash anger against the weaknesses of others.

Secondly, labour to get wisedome alwayes, and in euerie thing to behold Gods prouidence, to see his hand ruling euery thing, and to perswade our selues, that all things come to passe according to his purpose and direction: and then we shall not so soone fret against men. As *Dauid*, when *Shemei* railed vpon him, he looked to God, and did not fixe his eyes downeward onely to *Shemei*; and it was so farre from distempering and ouer-heating him, that it quickened him to

prayer,

prayer, and made him so much the more humble and earnest before God. For he saw then, (and so may we) that though it be vniust with men, yet it is iust with God: and though we haue not deserued it at their hands, and so they wrong vs, yet we haue deserued that at Gods hands, and much more too; he doth vs no wrong at all, though he appointeth such euil instruments to afflict vs.

Thirdly, auoide the occasions that will prouoke vs to it. As men will keep gun-powder and towe, and such drie stuffe from the fire: so let vs be as wise to preserue our soules from those that would fire vs with anger. As from the company of froward persons, whose words and vngracious dealing will quickly moue one to passion: from gaming and drunkennesse, that make men quarrell and ready to fight vpon euery light occasion. As the drunkard saith, *Pro.*23.35. *They haue striken me, but I will to it againe.* 3 Pro.22.24,25

Fourthly, it is good to marke and obserue those that be stirred vp with passionate anger, beholding their countenance, how vnseemely and disfigured it is; how rude their actions, how absurd their words; how base and contemptible all their behauiour is: and the sight of this in another, will be some meanes to make him lothe it in himself e. 4

Fiftly, consider what testimony the word of God giueth of this hastinesse, and of froward and vnquiet persons; *Anger resteth in the bosome of fools.* Euery time a man giueth place to this vnruly passion, he maketh an open proclamation to all that be by, of his owne foolishnesse. So much furie, so much follie; the more chafing, the lesse wisedome. He that cannot rule himselfe, but must breake out into wrath vpon euery light and small occasion, testifieth to all that stand about him, that he hath no true knowledge of God, no knowledge of himselfe, no sound discretion or setled order in his heart. Let men excuse it how they will, it is their nature, and you must giue them leaue: then you must giue vs leaue to giue credite to Gods word. If it be your nature, it is a foolish nature and a proud nature: and if you ouercome not this nature, you shall neuer be but a foole in Gods account. Oh, but you must beare with vs, and not thinke so hardly of vs for our infirmities. Well, some- 5 Eccles.7.11.

times men may put vp their raging without reply, and beare their stormes with silence: but it cannot be, but such a man must carrie the brand of a foole, and he that sees him, cannot but haue this opinion, that he is a man without wisedome. He can not reuerence him in his heart, he cannot but yeeld, that the saying of the holy Ghost is true, *A foole in a day is knowne by his wrath*: you can hardly find a fooles heart without some coale of fretting and anger. Lastly, weigh the punishment which it deserueth and draweth vpon vs, (if it be not pardoned and healed) euen the fearefull iudgement of God, *Mat.* 5.22. And these be the meanes to keepe one from this first inward breach of this Commandement: *viz.* from carnall, fleshly, and sensuall anger, which hardens our brothers heart more, and hinders our selues from doing the good that else we might and should do.

Prou. 12.16.

Enuie.

The second breach of this sort, is enuie; which is a bitter affection, against the prosperitie, and the preheminence of another. An hatred of our brother, in regard of some good thing that he hath, which we would haue, but cannot. Thus the diuell was a murtherer from the beginning, in that he carried such an enuie to our first parents by reason of their good estate: as that he neuer rested, till he had brought them into as bad case, almost, as himselfe. Thus also *Kaine* bred enuy so long in his heart, till he practised the slaughter of his brother with his hands: For, he carried such a malice to him in his heart, as that he could not affoord him a good word, or countenance. And what was the matter? His brother was liked of God and better accepted then himselfe. But what fault had he done? This was all, God loued him better, for he was more holie and vpright. But indeed a proud heart thinketh all lost that commeth not to it selfe. So *Iosephs* brethren carried a froward affection against him, and gaue him all churlish lookes, words, and intreatie. And how had *Ioseph* offended them? what wrong had he done? what euill had he spoken or practised? Surely none. But he behaued himselfe so well and godly, that his father did esteeme of him, and loue him better then any of them: and therefore they repined and

and enuied that any ſhould be preferred before them in their fathers fauour. But, had not he deſerued it? They will not conſider of that: they cannot endure that their father ſhould loue any better then them; and therefore they will make him away.

Now how grieuous a ſinne this is, it will appeare, if we conſider the cauſes and effects of it. The cauſes are, pride, and abundance of ſelfe-loue, but exceeding want of true loue. For loue enuies not: but ſelfe-loue and pride would haue all themſelues, and thinke that they are wronged, if an other haue any thing more then they. Then the effect that it brings after it, is, actuall murther, if it be poſſible, as in the former examples: and the Phariſes (who when they began to beare a grudge againſt Chriſt, becauſe he had better gifts, and more account among the people then they had) could not be quiet till they had nailed him to the Croſſe. The enuious perſon alſo is a twofold murtherer, and killeth after a double ſort. For, firſt he hates his brother for thoſe good gifts, in regard whereof he ought to loue him ſo much the more: (for, as God doth giue more graces to any one, and ſo ſhewes his loue more vnto him; ſo is it our dutie, both to be contented with Gods dealing, as alſo to ſhew our loue and kindneſſe the more, becauſe God ſhewes his:) but now he hates him for this cauſe; *and he that hates his brother in his heart, is a manſlayer.* 1.Cor.13.4. An enuious man, a double murtherer. 1.Ioh.3.5.

Secondly, he is alſo a murtherer of himſelfe; for *Enuie is the rotting of the bones*, he eateth vp his owne heart, and impaires his owne ſtrength. And therefore, as the drunkard and glutton is a murtherer, becauſe he weakeneth himſelfe, and hurts his body with exceſſe; ſo be thoſe alſo, that by this curſed affection do drie vp their bloud, and conſume their owne bones. *Caine* ſets his crueltie on worke, firſt in his owne body, and was vnnaturall againſt himſelfe, and next againſt his brother. Firſt he diſquieted and vexed his owne ſoule, and conſumed and waſted his owne body: and then he tooke his brothers bloud for a medicine to eaſe his paine. An enuious perſon then is guiltie of murther two wayes: Firſt, for hating his brother whom he ought to loue as himſelfe. Secondly, by entertaining Prou.14.30. Geneſ.4.5.

such a fretting canker, that eateth vp his owne body, which he ought to preserue.

Remedy against enuie.

Now the way to keepe out this monster, is to get store of charitie into our hearts: for then we are armed and fenced against repining at an others good. When shall you haue a loving mother grudge at her childs beauty, goods, good name, or such like? When will she thinke her child doth too well, and be sorry because he is in so good an estate? Surely neuer. And why? Because she loues it. And this is a buckler against all enuy. So much for the inward breaches of this Commandement. The outward follow.

Disdainfulnes

And first by gesture, when we vse any disdainefull and spitefull behauiour, thereby to grieue, mocke, or contemne our brother: as the enemies of Christ dealt with him, as appeareth, *Psalme* 22. 7. where the Prophet speaking in the person of Christ, saith: *All they that see me, laugh me to scorne: they shoote out the lip, they shake their head.* And so *Mark.* 15. 19. they bowed their knees vnto Christ in derision. And when our Sauiour Christ spake against couetousnesse, the Pharises they snuffed at him. And when *Steuen* was conuented before the Scribes and elders, they first brake this Commandement by their malitious gesture: for *they gnashed their teeth against him*, and then they violently kill him. And so *Iacob* was driuen away from *Laban*, by his euill and hard countenance, and carriage of himselfe: for he could not looke vpon him in peace, as at other times; but his visage was sowre and lowring (as *Iacob* saith to his wiues) and therefore he could tarrie with him no longer.

Mat. 27 39.

Luk. 16. 14.

Genes. 31.

And this is so much the worse, if it be in an inferiour towards a superiour. As if the child or the wife shall sharpen their face, and looke bitterly or scornefully vpon the parents or husband: this is a great offence: and how euer they may account it a small matter; yet those, against whom it is done, feele what griefe it bringeth, and that they could with more ease suffer a great wrong from another, then such froward and contemptuous lookes and countenances from them.

First then, we are forbidden here to grieue others, by gesture, in carrying our selues in countenance and behauiour bitterly, scornefully, or contemptuously towards them. Secondly

in

in word, by prouoking tearmes, as Christ saith, *Mat.* 5. 22. *He that calleth his brother foole, is worthie to be punished with hell fire.* And *Paul*, 1. *Cor.* 6. 10. reckoneth such in the number of adulterers, buggerers, and such like filthie persons, and saith, that *no railer shall enter into the kingdome of heauen.* And Christ saith, *We shall giue account for euery idle word.* Then if God be so iust a Iudge, that he will not beare with idle and fruitlesse speeches, that are scattered in the aire to no purpose: how do they thinke to speed, that haue not onely abundance of waste words, but their mouth also is full of cursing and bitternesse, on euerie light occasion? If they be crossed but in the smallest matters, & euen a little moued, their mouth runs ouer with all manner of railing and cursed speaking, such as is not meet to be named among Christians. Those therefore that find themselues guiltie of this, that they be so easily prouoked to such foule and reproachfull tearmes, must confesse before God, that they be miserable breakers of this Commandement. For venimous and spitefull speech woundeth sore, and striketh to the heart, and often dries vp the bloud with sorrow and vexation. Mat. 12. 36.

But that we may be freed from this euill tongue set on fire of hell, we must pray to God; first to set a watch before our mouthes, that we may not speake vnaduisedly. And secondly, to giue vs a good heart. For, according to the abundance of the heart, the mouth speakes. That is the guide of the tongue, and (as it were) the ware-house to the mouth: and looke what stuffe, good or bad, is laid vp in the ware-house, that you shall see stirring abroad in the shop. The tongue can no man tame, but God can tame it: to him therefore we must runne, that he would take away the euill of our hearts, and set such a watch ouer vs, as that we may speake good and wholsome speeches, profitable to Gods glorie, and the good of our brethren. So this Commandement is broken in word. Iames 3. 6. Remedies against an ill tongue. Psal. 141. 3. Mat. 12. 34. Iames 3. 8.

Now it followeth how it is broken in deed: and that first when one strikes to hurt, without death. This hurting of our neighbour in reuenge, God hath appointed to be punished by the Magistrate, by inflicting the same hurt vpon him, that he in the heate of reuenge hath done to another: *An eye for an eye, hand for hand, foote for a foote, &c.* And this is most iust, that he Leuit. 24. 19.

should

should drinke of his owne cup. He thinkes it a light matter in passion, to strike out ones eye: therefore he shall feele himselfe how small a thing it is. He makes it a small thing to cut off a legge or an arme: well, if he like it so well, he shall make triall in himselfe how good it is. All which shewes, that God doth exceedingly hate this fierceneſſe of men, to runne vpon their brother in reuenge.

Reuengemẽt what wrong it doth.

And that we may the better see the vnlawfulneſſe of this sinne of reuenge; consider what wrong he doth to the partie, and vnto God, and to himselfe that would be reuenged. First, concerning the person on whom he seekes reuenge, he takes vpon him to punish him, without any calling or authoritie, and therefore is iniurious. But, may I not do to him as he did to me? No: God giues no such allowance; but bids vs do as we would be done vnto: therefore one goes beyond his commission, and for this cause doth iniurie. Then, to himselfe he doth wrong that seekes reuenge: for it imbitters his enemie more, and makes him more mad against him: and then he is not sure to speed better, but he may get more hurt to himselfe: and if he be too strong for the other, yet he hates him more, and watches to do him mischiefe. And besides, he strips himselfe of Gods protection, he neither can pray for a blessing, nor haue a blessing; because he is out of Gods defence: he promiseth no shelter, neither do his Angels watch ouer him that is out of his wayes. Therefore he is subiect, either to hurt another, and so to imbitter him more; or to be hurt by another, and then he hath no comfort: for he ranne into his owne danger, and sought his owne harme.

Psal. 91.

Lastly, he wrongs God most of all: for he takes his office out of his hand: for God hath said, *Vengeance is mine, and I will repay.* Who made you a Magistrate to take Gods roome? What commission haue you to lay hands vpon his image? But if I suffer this, he would alwayes be medling and quarrelsome, I should not haue any quiet by him. But God saith, *I will repay.* Thinke you, God hath left gouerning the world? or is he asleepe, that he cannot see these troublesome persons? or doth he want iustice, or power, that he cannot, or will not

Rom. 12. 19.

punish

punish them sufficiently, but you must needs rush vpon the bench, and be plaintiffe, Iudge, and executioner your selfe? Nay, you do great wrong; he hath said, I will do it; and will you presume to step before him, and say, I will do it my selfe? But, God is fittest to reward and reuenge iniuries: for he is not partiall, and he tries the hearts, and sees all circumstances why he hated you, how long, and with what minde he did thus and thus vnto you: and he also can and will proportion the punishment to the fault: whereas (commonly) if men might carue to themselues here, they would cut a great deale too deepe, or else be too sparing. But sith God can do it in best time, in best measure, and in best manner, and hath said he will do it, what should you do medling with reuenge, vnlesse you will hurt your selfe, wrong another, and shoulder God out of his place?

Now, for actuall murder, it is either { Secret, or Open. } Actuall murder.

Secret, by poyson, or some cunning deuice, such as was *Ahabs*. He would not openly murther *Naboth*, but yet he lets *Iesabel* haue his ring, and consents to, and conceales the matter of that cursed and bloudie designe against *Naboth*. Therefore the holy Ghost termes *Ahab* no better then a murderer. 1. Kings 21.

In like case *Dauid* would not slay *Vriah* with his owne hands, nor by the hands of his subiects, but he puts him in the forlorne hope, casting him into such a perill, that he could not escape, and that also with a desire of his death; and then by this plot, he thought to couer all: but God hath discouered, both to himselfe, and to the whole world, that *Dauid* was guiltie of murder. So much of secret murder. 2. Sam. 11.

Open murder is committed when one doth with his owne hands openly and willingly take away the life of a man. This is condemned, *Genesis* 6. 9. *Thou shalt not shed mans bloud.* The reason is added; *For he was made in the image of God.* This is therefore to deface Gods image, and as it were to raze the Princes picture and great seale. Yea, this thing is so hatefull vnto God, that he commands, that if a beast slay a man, he must be slaine, and his flesh not eaten. Now, if God would haue Exod. 21. 28.

a beast stoned that slayes a man, although he haue neither law nor reason to restraine him; much more those are worse then beasts, that hauing Gods commandement and humane reason to hold them backe, yet by these barres cannot be kept in from violating the image of God, and spoiling the life of man. Besides, they haue seene how ill murderers haue sped. As *Cain*, what a curse, what a brand did God set vpon him, that he was alwayes a run-agate and a vagabond, & could find no rest vpon the earth? And *Numb.* 35.37. it is said, that the land is defiled by bloud, and cannot be made pure, but by the death of him that was the murderer.

Now this is so much more vile, by how much they be nearer bound in any linke or bond to him that doth this wrong; as a brother the brother, a child the father, the wife the husband, and such like. This makes the sinne a great deale more hainous and odious. But most monstrous and vnnaturall of all is it for one to lay violent hands vpon himselfe, to whom he is bound by all bonds. For though one be neare to father and mother, &c. yet himselfe is most neare to himselfe, & he ought to haue most care of himselfe: therefore for one to rend his owne soule and body asunder, is most horrible, and breakes most bonds of God and nature: and this no beast will do. Sometime they will teare and gore one another; but no beast was euer in such extremitie of paine or miserie, as that he would rage against himselfe, and seeke to depriue himselfe of life. And this is noted of most impious and desperate persons, as *Iudas* and *Achitophel*, which were first barbarous and cruell to others, and then at the length they turned the point of crueltie against themselues.

Therefore this should make vs pray to God to preserue vs from this highest degree of murder, and most hainous and execrable crueltie. For the cause that one growes to this (more then beastly) rage and crueltie against his owne body, is first a monstrous pride, that he will not be at all, vnlesse he may be as he list himselfe: he will not submit himselfe to Gods will. Secondly vnbeleefe; that he hath no faith in God, nor euer lookes for a good issue out of troubles. Thirdly (vsually) from extreme crueltie to others: as *Saul*, when he had bene bloudily

1 Cause of killing ones self
2
3

minded

minded against the Priests of God, and *Dauid*; he made his conscience so fierce, as that it set vpon himselfe, and wreaked his owne teene on his owne bowels. And *Achitophel* was cruelly bent against *Dauid*, and carried an earnest thirsting after his bloud; and then at length he fell to be as ill minded towards himselfe, when he was once crost of his purpose and desire. Now let vs labour to keepe our selues from enuie and hatred, and take heed of reuenge, and God will keepe vs from committing murder. He that makes conscience and prayeth against the least, shall keepe himselfe safe from falling into the greatest. Thus much for things forbidden in this Commandement.

The thing commanded generally, is to loue the welfare and safetie of our neighbours soule and bodie, as our owne: and the particular duties that in it are giuen in charge, are either inward or outward. The inward are two, meeknesse and compassion. Meeknesse is a milde, quiet, and louing dis- Meeknesse.
position of the heart, and a kinde and courteous affection to our neighbour. This is commanded, *Ephes.* 4. 32. *Be ye courteous one to another, and tender hearted.* This courtesie he opposeth to anger and bitternesse, which he had named in the former verse, as breaches of this Commandement. And there be reasons why men should carrie tender and meeke affections toward their neighbour. The first may be gathered out of *Esay* 58. 7. *Hide not thy selfe from thine owne flesh.* We haue one God, one Father, and are (as it were) one bodie, and therefore must be like affected one to another, as members of one bodie. Another reason is, 1. *Peter* 3. 4. *A woman of a meeke spirit is much set by of God.* That which is particularly applied to the woman, is as true of the man; that whosoeuer is of a meeke and quiet spirit, he is in high account and fauour with God and his Angels. As contrariwise, a froward and contentious person (be he as conceited of himselfe as he will) is base and contemptible in the eyes of God, and of all Gods children.

Now, the branches and parts of this meekenesse, are first to forgiue one another: as in the place of the *Ephesians* before: Forgiuing one another.
Be ye courteous, forgiuing one another, as God for Christs sake for-
gaue

gaue you. Meeting with an obiection that might be made: Why? I am as gentle, affable and quiet, as any man can be, ſo long as you do not wrong me, nor diſgrace me: but indeed, if you do me iniurie, or croſſe me of my will, then (you muſt pardon me) I am ſomething paſſionate, I cannot endure it. Can you not endure it? what can you endure then? Surely, no more then a Beare, or a Lion, or a beaſt can. But, a Chriſtian meekeneſſe will forgiue and forget iniuries and wrongs: It will not onely be kind to the kinde, and ſhew curteſie for curteſie, (for this the very heathen and infidels may do) but it will ouercome euill with good, it will be kinde to the vnkinde, and put vp wrongs and offences. And as he lookes for pardon from God for farre greater matters, ſo he will not ſticke, eaſily to giue pardon for theſe leſſer things: but he that cannot bring his heart to this, to forgiue his enemies, and do good vnto them, is a tranſgreſſor of this Commandement, and liable to Gods fearefull iudgement for the ſame, as appeareth at large, *Mat.* 18.23. and thence to the end of the Chapter.

Conſtruing things in the beſt part.

A ſecond branch, and indeed an effect of this kindneſſe, is to conſtrue all things in the beſt part, to take things in the beſt ſence and meaning we can, not to be ſuſpitious and miſdeeming. For this ill conſtruction, and wrong interpretation of things, by haling and wreſting them to the worſt ſence, is a meanes to fill our owne hearts full of bitterneſſe, and make vs ready vpon euery occaſion to fall to brawling and contention with other men. When one ſhall haue theſe doubts: Perhaps he thinketh thus of me, it may be he had this meaning, or did it to this ill intent; this will maruellouſly infect and leauen the heart with malice and hatred. And therefore. *Rom.* Chap. 1. verſe 29. it is ſet downe as a note of an euill man, that he takes *all things in the worſt part.* But a curteous and meeke man will be ſure, if a thing may be expounded one way better then another, to take it in the beſt ſence, and make the beſt of it.

A third branch and effect of meekeneſſe, is, to ſeeke after peace, to be a peace-maker, to ſtudie to preſerue and maintaine vnitie and loue, as it is ſaid in *Pſal.* 34.14. *Seeke peace and follow it*: as if he ſhould ſay, Peace is a iewell moſt pretious, which if

one

one labour for, he may find, otherwise he cannot.

Yea but will some say, How can I get it? it flies from me: I would faine be friends, and he will not: I seeke peace and kindnesse, but he is froward, and I can find no good intreaty at his hand. Well, yet follow after it; though it runne from you for a while, pursue it still, and at length you shall find it, and that to your great comfort.

When a man follows peace

Now then a man followes after peace, when he auoides all things that might breed iarres, and minister occasion of offence. For many there be, that would seeme desirous of peace, and to haue men thinke well of them, and deale kindly with them: but they care not how they behaue themselues, and what they do to offend and grieue euerie one, and to stir them vp against them. But kindnesse will do euery thing, that may winne peace, and auoid all things that may hinder it, or breed strife; yea he that is truly meeke, will rather (in matters belonging to himselfe) part with his owne right in some part, and be content rather to want something that is due vnto him, then he will raise vp contention & strife. And he that doth not thus, is not truly meeke, and therefore also not much set by of God.

Compassion and pitie.

The second inward dutie is compassion and pitie. The former belongs, and is to be performed of all men, euen in time of their greatest prosperitie: but this is proper to those that are in some affliction and miserie. Now this compassion and mercie, is to haue a fellow-feeling of the griefes of other men, to weepe with them that weepe, to mourne with them that mourne, to beare the burdens of them that be weake, and so to fulfill the Law of Christ. This is commanded in *Coloss.* Chap. 3. verse 12. *Now therefore as the Elect of God, holie and beloued, put on the bowels of mercie.* He wisheth them, as they would be sure of their election, and haue a sound note of their holinesse, and that God loued them, so to put on the bowels of mercie; let the miserie of other men enter into their hearts, and make their bowels yearne, euen as if the case were their owne.

Rom. 12. 15.

Gal. 6. 2.

Now this compassion and feeling must be both to the soules and bodies. As for the soules we haue an example of Christ

Christ Iesus, that seeing the people as sheepe without a shepheard, in an hard case for matters of their soules, he had compassion, and mourned in his soule for them. And so he wept ouer Ierusalem, when he saw them so stubburne, and so to resist the grace of God, and the good meanes of their peace. And *Paul* saith, 2. *Cor.* 2. 3. 4. when he heard of the incestuous man, he wrote vnto them in many teares, and in as much sorrow (almost) as if the sinne had bene his owne. But contrary to this, is the mercilesse and pitilesse behauiour and heart of such, as are so farre from weeping and mourning for the sinnes of other men, and from hauing any pitie vpon them, as that they despise and contemne them, and make a iesting talke of it to their disgrace, rather then pray for them, or grieue for them, to their helpe and amendment; yea and worse then that, many be so diuellishly minded, and so resemble the diuell their father, as that nothing reioyceth them more, then to heare of anothers fall: especially, if he haue bene a professour, and stood for religion: then if he slip, it is such good newes, and maketh them so glad, as if they had gotten a great bootie. But, little do they know, how they sinne against their owne soules, and how they prouoke God to let them fall into the same sinnes, or to giue them vp to worse offences, that then they may finde the same intreatie, and others shall reioyce and mocke at their fall, as they haue done at the fall of Gods seruants. And indeed a pittilesse heart towards other men slips, is the next way both to make themselues fall into the like sinne, and also to shut vp the hearts of men from shewing any compassion vnto them. Also for matters of the bodie, we must be touched with the griefes of others: as in *Hebr.* Chap. 13. verse 3. *Remember those that are afflicted, as if ye were also afflicted*: and we must be as members of one bodie. Now we know that the members be all partakers of the same griefe and paine. If any one, yea but the meaneſt, suffer any thing, the rest also are partakers thereof: and so if we haue that loue that ought to be in the hearts of Christians, we cannot chuse but feele (in some part) the afflictions of Christians. As this the example of *Iobs* friends sheweth, *Iob* 2. 11. It is said, that hauing heard of the miserie whereinto *Iob* was suddenly cast, they

they came to him, not as the common custome is, to bid him be of good cheare, and we hope you shall do well: but they came to lament with him, they wept with him, and rent their clothes, and sate downe with him mourning. They (hearing their friends woe) would let him know that they were touched with it, and therefore they shew it by mourning, and sitting in the dust, making his case theirs, so neare as might be. And if one be thus throughly and sensibly affected with other mens sorrowes, this good effect will follow, that they will be ready and willing to relieue them, and do workes of mercy to them. As if one part of the body be troubled with ache and paine, you need not make a long oration to stirre vp the other parts, to vse their best meanes to ease and helpe it, for they are partakers of the griefe.

The good that growes by a sensible feeling of others miserie.

But for want of these bowels of mercy, it comes to passe, that men be so hardly drawne and haled to any worke of mercie, that it must be pulled from them by maine strength; and so many arguments, so many reasons, so many inducements must constraine them to it, before they will yeeld: and then, when all this is done, they bestow a thing of no value, nothing to the purpose. And they that be bountifull and liberall enough in matters of lust and vanitie, be so sparing in workes of mercie, that one can hardly wring a penny from them, by all the perswasions he can make. And what is the cause they be so slow and vnwilling? Because they neither haue, nor will haue any sense of other mens miseries, but put away all consideration and regard of these things, and giue themselues wholly to pleasure. And in those matters which will cost them many teares, and bring them no good hereafter, but much sorrow, they care not how farre they runne, and what charges and expences they be at: but for workes of mercie, and duties of compassion that will further their reckoning, and comfort their soules, and do good to the Church and Saints of God, they come off so slowly and heauily, as though all were lost which is that way bestowed. And the reason is, because they haue an heart mercilesse and voide of compassion.

Now the outward duties follow: and they are three in

Amiable behauiour.

number specially to be regarded. The first is an amiable and louing behauiour of ones selfe towards others. For, as a sowre looke, and an austere contemptuous gesture, breakes this Commandement, (because it alienates mens affections from vs, and is a preparatiue to hatred) so it is a fruit of loue, and a part of keeping this Commandement, that one should (by all good and gentle carriage of himselfe) shew his readinesse and willingnesse to do good, so neare as he can to all. And this is a thing noted in *Abraham*, as a matter of commendation, and a testimony of his humble & louing heart, that where he came, he was very courteous to all men, euen to infidels and men of false religion, & did carrie himselfe in all good sort vnto them. As when he had to deale with the Hittites: first, he boweth himselfe in all curteous manner, and then his words were gentle, and all his perswasions milde and kind: and when they willed him to bury his dead in any of their sepulchers, he giues them hearty thanks, and with the like curtesie and good speech as afore, propounds his request. And this gentle dealing did so winne the hearts of these heathen people, and made him so well esteemed and accounted of amongst them, as they say to him, thou art a Prince of God amongst vs, and would deny him no-

Genes. 18.

thing. And so when he met with the Angels, which he tooke for no other then common trauellers, he saluted them, bowing his bodie in all humble manner, gaue them good tearmes, and called them Lords, and intreated them to eate a morsell with their seruant. And by this affabilitie, and kinde vsage of himselfe, he did not onely get fauour and good account with them among whom he liued, but hath gotten credite to this day, and shall to the worlds end; that being a man of such worth and good desert, so well graced, and of such place and wealth, all this did not make him sowre, carelesse, or disdainfull: but he shewed himselfe kinde and amiable, euen to the meanest: and if we will be reckoned among *Abrahams* children, we must treade in his steps of gentlenesse and modestie: for proud lookes, and scornfull, and disdainfull behauiour are not onely odious to men, but also most abominable to God himselfe, as appeareth in *Prou.* Chapter 6. verse 17. *These sixe things doth the Lord hate: yea seuen are abomination vnto*

vnto him. A proud looke, a lying tongue, &c.

But we see on the contrary side, that many thinke to get credite by high and proud lookes, as swaggerers and ruffians, that haue no grace in them, nor outward thing to commend them. These abiect base persons, the scumme and froth of all the earth, rude in behauiour, wicked in heart, and careleſſe in life, thinke (if they can looke bigge, and carrie a proud and disdainfull countenance, and ouer-crow euery man, and care for no man, scorne their betters, and preferre themselues before all, then they be men of some note, they shall be accounted of, and they be worthie to be looked after. They thinke to get credite by contemning euery bodie; and to be had in account, by making no account of any. This is their courage, this is their valour, and they haue nothing to grace themselues with, but this kinde of rudeneſſe. But in truth this disgraceth and discrediteth them, this proclaimeth their shame, and sheweth that they be light and empty of all goodneſſe, and though they had many good parts otherwise, yet this would burie all, and make them contemned in euery mans heart and eye, because they be so scornefull and contemptuous to euerie one. This was *Ismaels* kinde of life, his hand was against euery man, he regarded none, nor cared for any, but set them all at defiance and at nought: therefore euery mans hand was against him, they set as light by him: and these also haue an *Ismaels* reward, euery one is their foe, and euery one speaketh of their shame: and what haue they gotten now? For they that will be honored must honor, and they that will be kindly dealt withall, must deale kindly with others. He that looks for an amiable behauiour from others, must shew an amiable behauiour to others.

Swaggerers and their behauiours.

Genes. 16. 12.

The second outward dutie, is to defend the oppressed, and succour those that suffer wrong; a thing much commended in *Iob*, that he pulled the prey out of the Lions mouth, and sought out the cause of the poore, he was a father to the fatherleſſe, and husband to the widow. And this did comfort him in the time of his trouble, more then all the wealth in the world. This is commanded in the *Prouerbs*, Chapter 24. verse 11. *Deliuer them that are drawne to death, and wilt not thou deliuer them that are led to be slaine? If thou say, Behold, I*

Iob 29. 16, 17

knew it not; he that pondereth the hearts, doth not he vnderſtand it: and he that keepes thy ſoule, knowes he it not? will he not alſo recompence euery man according to his workes? He ſheweth, that if we ſee thoſe that be vnrighteouſly drawne to death and oppreſſed, we muſt not ſtand by and ſay; Alas, who euer ſaw ſuch a world as this is? who euer ſaw ſuch dealing? But we muſt put to our helping hand, and labour (to our power) and as farre as we can, to reſcue them and deliuer them; for (ſaith he) wilt not thou preſerue them? as if he ſhould ſay; Art thou ſo mercileſſe that thou wilt not helpe the oppreſſed? But then he meeteth with our excuſes, which we are readie to make in ſuch caſes: I knew not that he had ſuch need of my helpe: and if I ſhould meddle, I might bring an old houſe vpon mine owne head, and trouble my ſelfe when I needed not. But he cutteth off all, ſaying; Doth not God ſee thee and know thine heart? as if he ſhould ſay; Well, theſe excuſes may dazle mens eyes, and make a faire ſhew with them that can ſee nothing but ſhewes: but God looketh not ſo much to the tongue, and what one can ſay for himſelfe, but he pondereth the heart, he doth not ſee it lightly, but knowes and conſiders euery particular thing and circumſtance, and therefore there is no ſhifting nor doubling when he commeth to take triall of vs. And he knowes that all theſe excuſes come from ſelfe-loue, and the loue of lucre and commoditie, that one might ſpare coſt, and liue at eaſe, and rather ſee another oppreſſed with wrong, then hazard himſelfe any thing to helpe him. And laſt of all he ſaith, You that be ſo loath to ſuffer a little trouble, and be at a little charges to helpe another man in his miſerie, know you not that God recompenceth men according to their workes? that he cauſeth them to reape like for like? And may not you come to the like miſerie your ſelfe? and then, becauſe you had no heart nor will to helpe another, you ſhall ſee others ſit as quietly by you, and not venture to miniſter any ſuccour vnto you. But many men are ſo poſſeſſed with ſelfe-loue, and ſenſleſneſſe of other mens wrongs, as if they were things done in a farre Countrie, and in another age; as though it nothing pertained to them, they haue nothing to do with them. Others proceede a little further, yet come farre ſhort of that compaſ-

compaſſion which God requireth: their mercy is onely in words: I am ſorrie (ſay they) and it is pitie that honeſt men ſhould be thus wronged; but they neuer put to an hand to helpe, neither will they be at paines nor charges to eaſe and deliuer the oppreſſed: yea moſt men beare this minde, that they could take more paines, and be at more coſt to pull one of their owne beaſts out of the ditch, then to pull a poore wronged Chriſtian out of the pawes of the perſecutor. But *Ionathan* was not of this minde, he ventured his owne life to ſaue *Dauids*, and deliuered him out of the hand of *Saul* his father; though it ſeemed, *Dauid* onely ſtood betwixt him and the Crowne. And *Obadiah* being the Kings Steward, when *Ahab* his maiſter raiſed an hot and ſharpe perſecution, and would haue ſlaine all the Prophets, and he ſhould haue eſcaped but hardly, in likelihood, if his Maiſter had perceiued that he had borne any fauour vnto them: and the famine was ſo great, that no bread nor water (almoſt) could be gotten for money, ſo that it was not onely dangerous, but exceeding chargeable, to feede an hundred Prophets now, whom the King ſought with all violence to put to death; yet (notwithſtanding all theſe impediments) he ſtood faithfully for God and his Prophets, and kept them with bread and water ſufficiently in the heate of perſecution, and in the extremitie of famine. *Rahab* alſo (ſo ſoone as ſhe had any ſparke of religion, and the feare of the true God) defended the ſpies, and that with the hazard of her owne life. For (when the king would faine haue gotten them, with purpoſe to haue ſlaine them) ſhe hid them, and ſaued their liues; and by that meanes alſo ſaued her ſelfe, and her houſhold; and had this priuiledge, that afterwards Chriſt Ieſus came of her ſtocke and poſteritie. 1. Kings 18.4

But on the contrarie, moſt cruell and curſed of all are thoſe, that be ſo farre from helping and ſuccouring Gods afflicted Saints, as that they reioyce at their trouble, and recount it one to another, as very ioyfull tidings, that makes them merrie, and they put an hand to it, and to their power helpe it forward. Theſe ſhew themſelues profeſſed enemies to God and his ſeruants, and miſerable vaſſals to ſinne and

Satan; and therefore (vnleſſe they repent) iudgement without mercy will be vnto them: as they loued miſchiefe, ſo it ſhall come vnto them; and as they were farre from mercy, ſo it ſhall be farre from them.

Shewing mercy to the needie.

The third and laſt dutie here commanded, is to ſhew mercie to the needie that want, according to our abilitie and their neceſſitie. This Chriſt commands, *Luk.* 12.33. *Sell that ye haue, and giue almes, and make you bags that waxe not old.* Where Chriſt exhorting them to be mercifull, meets with a common obiection: Indeed I would willingly beſtow ſomething vpon Chriſt, bue alas I haue nothing to giue. Yet, haue you nothing to ſell? Neuer a ſtrike of corne? neuer a parcell of land? no houſhold-ſtuffe that you could ſpare for Chriſt? If you haue, ſell it, and giue it to Chriſt and his members, in their neceſſity. Euen as a wicked man will rather ſell ſomething to ſerue his luſt, then that he will haue it vnſatisfied: ſo do you for Chriſts ſake, let not him go vnſerued, but ſhew that you loue him, as well as they loue their luſt. Oh, but if I ſhould ſell, and giue thus, I ſhould be beggered. Nay, Chriſt willeth no man to begger himſelfe, but make you bags. This is ſuch a treaſure, as no other is like it: for none other will multiply and yeeld increaſe lying by vs, but is of that nature, that either of it ſelfe it will corrupt, and the canker and ruſt will waſte it and bring it to nought, or elſe the theefe may meete with it, ſo that one is in continuall danger one way or other to loſe it. But this is ſuch a kinde of treaſure, as in it ſelfe is euerlaſting and growing; and is ſo ſurely kept, that no man can depriue vs of it by force or craft. And then another benefit there is alſo, *Where your treaſure is, there will your heart be alſo.* This is a good effect, that if one lay vp treaſure in heauen, his heart will follow it.

What is the reaſon, that many men come ſo hardly, and with ſuch difficultie to ſpeake of heauen, that one cannot draw their thoughrs thither-ward? Becauſe their treaſure is not there, they haue ſent nothing before them thither.

Worldly men can talke nimbly and readily of grounds, of money, and beaſts, and ſuch like, becauſe in theſe they haue laid vp their treaſure: and let a man go whither he will,

from

from the one end of the world to the other, his heart will still be there where his treasure lies: of this he will talke at his table, and in the field as he walkes, and euery where else, without wearinesse. The treasure drawes the heart vnto it. But these haue neuer layd vp one pennie in heauen, and therefore haue no minde to thinke of it. But if a man would let his chiefe wealth be with God, and lay vp his speciall goods in heauen, his chiefe thoughts and speciall desires and meditations would be of God and of heauen: he would talke of it as willingly, as constantly, and with as little tediousnesse, as the most couetous man speakes of his money and cattell; and nothing should be so delightfull to him, as to conferre and meditate of things pertaining to the life to come. And *Prou.* 11. 17. it is said, *He that is mercifull to the poore, rewards his owne soule.* As if he had said. Euery man will yeeld, it is a good thing to be beneficiall to himselfe, and do good to his owne soule; but this is most certaine, that nothing in the world, no purchase, no bargaine shall bring so much profit to the soule, as a mercifull heart, and a liberall hand, to bestow his goods vpon poore Christians, the members of Iesus Christ. So the Apostle saith, 2. *Corinth.* 6. 9. *He that sowes liberally, shall also reape liberally.* It is otherwise in this matter, then it is in mens ordinarie husbandrie: for, let a man sow neuer so good seed, and vse all diligence in preparing the ground, yet sometimes he loseth much labour, and is disappointed of his hope. But here it is certaine, one shall haue a good harueſt, nothing shall hinder this crop. If one sow but a cup of cold water, for conscience, and in loue, it is sowne vpon Christ Iesus, he is the ground: as in *Matthew* 25. 35. *I was hungrie and thirstie, &c. ye fed and clothed me.* Therefore, vnlesse we thinke that Christ will be a barren ground; it is most certaine, that he that scatters seed here, shall finde a large increase. That which is cast abroad in mercie, shall returne againe in goodnesse: the more good a man doth, the more good he shall receiue; and that certainly, because God will restore it. And there is nothing more effectuall to continue the good estate and prosperitie of a family, then when the gouernour thereof is full of mercie and good workes, as appeareth, *Psalme* 37. 26. *The righte-*

righteous is euer mercifull and lendeth, and his seed is blessed: and *Prou.* 21.21. *He that followeth after righteousnesse and mercie, findeth life, righteousnesse and honour.*

Now that one may do this dutie of mercie rightly, so as it may be pleasing vnto God, and bring comfort to his owne soule, these rules must be obserued.

Rules that one may do the dutie of mercie aright.

First, out of *Micha* 6.8. *Deale iustly, and loue mercie.* Iustice in getting, must be ioyned with mercie in bestowing: that must be well gotten, that is liberally giuen; or else it is but to rob one to giue to another: to take it from the right owner, to whom God hath giuen it, to bestow it on another that hath no right to it. As *Samuel* (1. *Sam.*8.14.) saith of the ill Kings, that they would take away the peoples vineyards, and fields, and oliues, to bestow them on their seruants, and on whom it pleased them. This is not mercie, nor to be accounted liberalitie: neither doth it deserue any better name then theft. As many among vs care not how vniustly they get, whom they pinch, whom they oppresse, whom they wrong: but when the time comes, that they thinke to shew their liberalitie, and to let all the world haue a taste of their bountie, then no man shall be put backe, but they will keepe open house, and euery man shall haue his fill for a time; and now they thinke they haue quit themselues well, and you must account them verie liberall, and bountifull Gentlemen. Nay, first let them be iust, and then they may be mercifull: but till then, all is oppression, robberie, and spoiling.

Men must be iust, before they can be mercifull.

And many idle Ministers that get many benefices into their hands, and make themselues fat with the peoples bloud, yet to purchase to themselues some vaineglorie, they will be content to make some counterfeit shew of liberalitie once or twice in the yeare, they will come to the people, and feast them, and spare no cost for a meale or two; but they robbe their soules to feed their bodies; and vnder pretence of this hospitalitie, they make a prey of the soules of the poore people. But they should do as *Zacheus* did, first restore the ill gotten goods, and then of the rest that was their owne, they might be mercifull and do good: for it is no liberalitie

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to be lauish of ill gotten goods.

Secondly, it must be done liberally, without grudging or murmuring: as 2. *Cor.* 9. 7. *God loues a chearfull giuer.* It must not be wrested from vs, but come willingly and freely; or else the praise is lost. So *Prou.* 3. 27. *Withhold not the good from the owner thereof.* He makes the Christian neighbour that is in necessitie, an owner; euen one that hath good right and title to our goods, according to our abilitie. For God hath giuen it vnto them, and it is their due: therefore he saith, withhold it not from him, but giue him readily; put him not backe, but let him see that thou art glad to do him good, and that it is a delight to thy soule to helpe him in his need. So Christ saith, that the poore widowes farthings was more in Gods account, then all the large offerings of richer men: for most of them gaue ambitiously, and some Pharises meritoriously, to bind God vnto them, and make him beholding vnto them; but she did not looke to credit: for it was rather a discredit to cast in her mite among the great gifts of the proud and wealthy, neither did she thinke to merite any thing at Gods hand thereby, but desired to please God. That which she had, though it was but a little, she gaue very freely: and therefore God accounted it as a very great gift. Therefore we must looke that our gifts be free-will offerings, and come voluntarily, and then they shall be well accepted. Chearfull giuing. Mark. 12. 43.

Thirdly, we must looke to do good, especially to the houshold of faith. Though a man should do good to all mankind, yet his principall regard should be to Christians, that where Gods kindnesse appeareth most, there his kindnesse may be most exercised; he must do most good, where God hath giuen most grace. So *Mat.* 25. that which they did to poore Christians, was accounted as done vnto Christ himselfe, and he repayeth it as a debt of his owne. Gal. 6.

Which confutes those, that if they bestow any thing, be sure Christians shall haue least: but it is done (hand ouer head) without any regard to whom it is done; and euery one shall fare better with them then he that is best. There is a certaine hidden malice, and a secret inueterate enmitie to good men; and therefore all worldly men, thinke that worst spent, that

that is giuen to Gods children. And thus much of the things forbidden and commanded in this Commandement; that we do the one, and auoide the other.

Hinderances from the keeping of the sixt Commandement.

Now certaine things must be auoided, which are occasions of the breach of this Commandement. And the first of these is pride: for so much pride as there is in any, so much occasion there is of the breach of this precept. For so the holy Ghost saith, that onely from pride contention comes. He that is proud, is alway readie to stirre vp strife: for he will do wrong to any, but he will be admonished by none. Secondly, he so spends and ruinates his estate, by seruing his proud lust, that he hath nothing to bestow in workes of mercie: by setting himselfe so high, he brings his estate so low, that he cannot affoord to do any good; he is alwayes in want and need, still shifting and cast behind hand, because he is too lauish in spending vpon needlesse things to serue himselfe. As the Sodomites, though they liued in the most rich and plentifull countrey vnder the Sunne, and that which was fruitfull of all increase, yet they could shew no worke of mercie, nor do any good to any bodie. Because they were proud, and thought nothing well spent, but that which was spent in satisfying and seruing of their owne lusts; therefore they could spare nothing to supply anothers neede. So it is seene, that many men of meane estate, are able to do more good, and do bestow more in workes of mercie, then many that haue rich reuenues. And why? Because these with their reuenues haue a deuouring sinne, and that is pride, which draweth them drie; so that they may truly say, they haue nothing to giue, they are driuen to such wants and necessities that they haue not sufficient to serue their owne turnes. But why haue they it not? whose is the fault? Is it not therefore because they haue fed the wasting humour of pride? and that eates vp all which they should bestow on Gods poore Saints. Therefore, who euer would keepe this Commandement, let him striue against this sinne: for that it will make him vnable to do good, and cause him to be as drie wood, to minister matter for euery contention.

1 Pride. Prou. 13. 10.

Couetousnes.

Secondly, beware of couetousnesse: for a couetous man can-

cannot but be cruell. As appeareth *Micha* 3.3. where speaking of couetous mens dealing with their poore neighbours, he saith: *They eate the flesh of my people, and flay off their skinne from them, and they breake their bones, and chop them in peeces, as for the pot, and as flesh within the caldron.* He compareth these greedy minded men, not onely to Butchers, that plucke off the hide of the poore beasts, but also to Cookes, that diuide the flesh in peeces, and cut the bones and sinewes asunder.

He that is giuen to wicked couetousnesse, cares not what mischiefe fals on another, so he may haue lucre. Who euer stands in the way betwixt him and his gaine, he wisheth his death, if it shall bring him more gaine then his life. If it be his owne father, he could reioyce to see him laid in his graue that he might haue his liuings. If a brother, so he may gaine by his death, you can bring him no more welcome newes then that his brother is dead. What euer faire shewes couetous men make, yet their hearts are alwayes filled with fraud and crueltie.

Lastly, take heed of riotousnesse, and drunkennesse; for when drinke is in, the wit and grace is out: then a man is such light stuffe, that the diuell may tosse him about at his pleasure. First, it hurts the bodie it selfe, and brings many grieuous diseases vpon such disordered vnthrifts, and hasteneth vntimely and vncomfortable death vpon them. Secondly, it breeds strife and contention, murmuring, brawling, and wounds without cause. For when they went good friends (if drunkards can be good friends) to their pots, all vpon a sudden, vpon a mad humour, no man knowes why, they fall together by the eares, and are ready to stab and mischiefe one another. Thirdly, they so spend themselues this way, and drinke vp all their wealth, as that they haue no abilitie to do any worke of mercy. Therefore pride, couetousnesse, and drunkennesse, must be shunned of all those that would keepe this first Commandement, *Thou shalt not kill.* So much of the first Commandement, concerning the safetie of our owne and our neighbours person, and what duties we owe thereunto. Now followes the seuenth Commande-

Prou. 23.29.

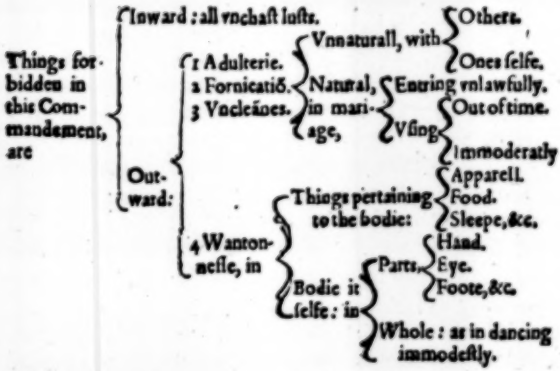
ment,

ment, concerning chastitie, and how we should that way behaue our selues.

The seuenth Commandement.

Thou shalt not commit adulterie, Exod. 20. 14.

The summe of this, is, that we should keepe away all vncleanneſse from our selues and others, and vse all meanes to preserue our owne and our neighbours chastitie.



THe first breach of this Commandement, is in filthy lusts and impure desires of the heart, delighted in, and consented vnto; though they be kept in, and neuer breake foorth in word nor deed, yet this very lust, and desire it selfe, makes one a breaker of this Commandement before God. As our Sauiour Christ the Law-maker, and therefore also the best expounder of it, doth testifie: *I say vnto you, he that looketh vpon*

Mat. 5. 27.

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a woman, to lust after her, hath committed adulterie with her already in his heart. They of old, saith he, (meaning the Pharises) had said, *Thou shalt not commit adulterie*, extending the Commandement no further then to the grosse act: and that they would not haue men commit, because it would bring reproch vpon their name, and death vnto their body. But Christ requireth a farre greater purity, and shewes that the adultetie of the heart is odious to God, as well as that of the bodie; and that men cannot more easily see and perceiue that outward filthinesse, then he doth the inward. For he hath pure eyes, that can abide none iniquitie; and, he searcheth the heart and reines. An vncleane heart therefore, wishing foule things, and meditating vpon filthinesse, is most hatefull to God. Habak. 1. 13.

The vse of this, is, to condemne those, that when they heare Gods curse against the transgressours of this Commandement, concerning adulterie, thinke, if they haue not broken foorth into the outward action, they are free, and out of the gunshot, this threatning pertaineth not vnto them. But let them know, that if they haue an ill heart, though men cannot charge them with the ill act, yet God can charge them with the euill thought, and they are liable to Gods curse, as well as those that offend outwardly. Indeede there be degrees, and the increase of sinne brings the increase of iudgement: and grosser sinnes shall haue more grieuous plagues: but the least fault is sufficient to condemne them. And they that will not humble themselues, nor care for inward motions, will (if occasion be offered) easily be drawne to the outward practise. For lust hauing conceiued, bringeth foorth sinne. And he that will not restraine it in the conception, shall not be able to hinder it in the birth. Therefore he that would not haue sinne borne, must not let lust conceiue, but labour earnestly to kill it in the wombe, as it were. For howsoeuer thought be free in respect of the sight, and law of men, yet it is not free from God, nor from his law, which was not onely giuen to reforme and rule the outward manners, but the soule also, and all the affections. *Vse.* Inward vncleanesse accursed before God. Iam. 1. 10.

Secondly, this serueth for the instruction of those, which haue thus offended, that they must repent and craue pardon at

at Gods hands, and intreat him of his mercy, to kill their lust, and to wash away the filthinesse of their heart; that they may not onely be freed from the iudgement of God due to the sin, but also may hinder the birth of so filthy a monster, as will proceed of this so ill a conception. In other conceptions it is a foule fault, after the conception to take any thing that may hinder the increase and birth of it: but in this conception, it it is the greatest vertue and safest way, to take such a receit as shall quite kill it, that it may neuer come forth to light. And this receit is onely to repent and craue pardon: for else God will bring their secret sinne to open shame, and their inward filthy desire, to outward publike disgrace.

Ierem. 4. 14. Lust should be slaine in the conception.

Now the meanes to purge the heart, and to make it cleane and pure from such filthy affections, is, first to pray to God often and earnestly to purifie the heart, and to sanctifie it by his holy Spirit: Then secondly, to be faithfull and diligent in some honest and lawfull calling, that they may busie the heart vpon some thing lawfull and profitable. For idlenesse is the mother of foule lusts. As a standing poole (not hauing any course of running) groweth filthy of it selfe, and full of Todes and noysome vermine: so the heart that is not taken vp in some good and honest calling, is a fit place for the diuell, wherein to breed and ingender all monstrous and filthie lusts. What was the reason why the Sodomites grew so filthy and vncleane, that no people were euer so beastly? Because hauing the most fruitfull and abundant country in the world (for it was like the garden of God that yeelded them all commodity and profit) they grew rich, and then did giue vp themselues to nothing else, but their ease and delight. Their nature was no worse then others: but their idlenesse did so corrupt their hearts, as the diuell had libertie to cast in, and they leisure to pursue all monstrous and vncleane desires whatsoeuer: This was the cause they were so outragious.

The meanes to cleanse vs from filthie affections.

1 Prayer purifieth the hart.

2 Idlenesse breeds lust.

Ezech. 16. 49.

Gen. 13. 10.

Also, temperance in meate and drinke, watching and fasting, as neede doth require, and as our strength may beare: These meanes (by God blessing) will slay these lusts, and empty the heart of such ill desires, and preserue our soules and bodies pure and vndefiled. But if all these meanes being vsed

3 Temperance in meate.

faith-

faithfully, these lusts will not yet be so ouercome, but still arise, and still ouer-burden the heart, and set it on fire with ill desires, and the flesh will not be tamed, then one must seeke the remedy of marriage, and pray to God to giue him a meet yoake fellow; and then he may looke that God will certainly heare his requests. For when we haue done our endeuour to beat downe our flesh, and yet cannot so ouercome it, but that we stand in need of an helpe this way, then God hath called vs to the estate of matrimonie; and as he hath giuen vs a calling, so we may hope that he will giue vs such a one, as shalbe a comforter vnto vs, and an helper both for this life and the life to come. And so much for the inward breach.

Outward breach of this commandement.

The outward breach of this Commandement hath many branches; but the chiefe are comprehended by the Apostle, *Galat.*5.19. where he saith, *The fruites of the flesh are adulterie, fornication, vncleannesse, wantonnesse.* These are the chiefe outward breaches of this Commandement. And first for adulterie: That is committed, when the parties offending are either married or contracted: for, if he be either ioyned by marriage or contract that commits the act, then it is adulterie. This is a very high breach of this Commandement, because they *breake the couenant of God.* For, when they come together in either of these knots, they binde themselues by couenant, not onely one with another, but to God himselfe (that hath appointed the ordinance, and whose name they haue called vpon, for the confirmation of it) that they will faithfully and truly keepe their fidelity one to the other: and therefore if they deale vnchastly, it is not onely vniustly done in regard of themselues, but they forfeit their bond to God, euen to the hazard of their saluation, and prouoke his curse, both on the soule and body. And this exceedingly aggrauateth the sinne of adulterers, that hauing come in the sight of God, and before men and Angels, to make a couenant, and there also in the face, and by the voice of the congregation, craued a blessing of God vpon their proceedings, they abuse God, Angels, men and all, by breaking their couenant, in polluting their bodies, directly contrary to the solemne vow which they made vnto the Lord.

Adulterie.

Prou.2.17.

But,

1 The fruits of adulterie.

But, how grieuous and vile a thing this is, the ill effects that follow it do declare. The first is set downe, *Prou.* Chap. 5. verse 11. *It consumeth the flesh and the bodie.* It is a fire in the bones, it breeds fretting and incurable diseases: that, as the sinne maketh one loathsome in the sight of God, so the plagues which attend vpon it, will make him loathsome in the sight of men. If one be so audacious as to breake the couenant of God; though men forbeare to inflict that death vpon him, which by Gods holy Law is due vnto him, (for by the Law of God the adulterer is as guiltie of death as the murtherer) yet God meets with him, and by filthie diseases brings him to his deserued end. Secondly, *Prou.* 6. 26. the holy Ghost saith, it bringeth one to a morsell of bread, that is, to extreame pouertie. And so *Iob* 31. 12. saith of this sinne, *That this is a fire which deuoureth to destruction, and which will roote out all our increase:* this will make spoyle and hauocke of all that a man hath. Thirdly, it consumeth not onely the goods and bodie, but there is a further consumption then all this; he that doth it, destroyes his owne soule, as *Salomon* saith, *Prou.* 6. 32. Fourthly, he gets a perpetuall blot to his name, *Prou.* 6. 33, that he shall neuer be able to put away, vnlesse he do truly repent, and so get it washed away by the bloud of Christ, which onely will make all cleane. But else he shall haue alwayes a shamefull name and an ill report. All the braue apparell, all the bribing and colouring in the world, will not couer this blot of the name and estimation. For he is a needlesse theefe, not stealing for necessitie, but of presumption, and therefore deserues no pitie. We see, that if a theefe vpon necessitie, as it seemeth to him, (though indeed no necessitie should make a man sinne) steale from his neighbours, men shew some kind of mercie, and do not altogether so much abhorre it: but when one hath the remedie, and hath professed his thankfulnesse to God for his helpe by marriage, and yet notwithstanding all the good meanes to the contratie, will breake his couenant, he is a needlesse theefe, he deserueth no mercy, but he destroies his owne soule, and makes his name to stinke among men. Fiftly, he that doth commit adulterie, doth not onely destroy his owne soule, but he doth what he can to destroy the soule of another also, and so to kill two at

Leuit. 20. 10. Deut. 22. 22.

2

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once:

once: and in this regard this sinne is worse then either theft or murther. For if a theefe should strip a man of all he had, and (besides that) take away his life also, the man so wronged, were not one whit the worse man for all this, but his soule might go to heauen, as if he had died in his bed: but he or she that enticeth another to commit adulterie, robbeth the party of saluation, so farre as in them lies. For little do these allurers know, whether euer the other shall repent, or be conuerted from this sinne. For this is such a wound, as no Physician can lay his hand to heale it, but the holy Ghost; no medicine can cure it, but the bloud of the Son of God. This is not to spoile his body of wealth and health onely, but euen the soule of life and grace: and this is the most grieuous spoile and dangerous that can be committed. For, though one should hurt and wound another: yet there were hope that one might finde some skilfull Chirurgion to make all whole againe: but he that hath striken so deeply into the soule and conscience, and hath kindled the fire of Gods vengeance in the heart, how knoweth he whether this shall euer be healed? And what a fearefull thing is it to be an instrument to draw another into hell, and to incurable and endlesse miserie?

Lastly, besides all this, an adulterer is a theefe, by intruding his childe into another mans possession. For what greater wrong or indignitie can be offered to a man, then to haue his patrimonie, and his labours left, to a bastard, the seed of his mortall enemy? For, of all men in the world, he would be most vnwilling (if he knew of it) to bestow it on him: much rather would he giue it to a stranger whom he neuer knew before, then to one that had so shamefully abused him; and could better finde in his heart to leaue his goods to a vagarant begger, then to that bastard, whom vnwittingly now he feedeth and cloatheth, and who shall enioy all his labour. Thus much for the cursed effects of adultery.

Now the vse that we must make of this, is, That sith it is so foule a sin, and yet our nature is subiect to fall into it (as *Dauid*, after many corrections and humiliations, after many miseries and benefites, when he was somewhat growne in yeares, and had the remedy also, yea and as the corruption of

those times was, had many wiues, yet committed this sin) it should moue vs to vse those meanes and preseruatiues that may keepe vs from it. For, if *Dauid* did fall into it to his great woe, and to some blotting also, and blemishing of his name, then we must not be secure and thinke our selues safe. Now the meanes to make a man liue chastly in marriage, are these. First, if there haue bene any fornication before marriage, know that this is a secret poison that lurketh within; and if it be not stayed, it will breake out to adultery. Therefore that fire must be quenched by true repentance, and so it shall neuer flame out into further mischiefe, else it will certainely haue his vent: an old fornicatour will be a new adulterer. I meane by an old fornicatour, such a one, as hath committed fornication before marriage, without repentance: for he hath a wilde fire within, which if it be not pardoned and healed, may reuiue againe vpon any occasion, and breake out as violently as before. And it may be said of him, as God said to *Caine*, Thy sinnes lie at the doore; so his old sin lieth at the doore ready to catch him: yea, it will let him haue no peace, but lieth in wait, hunteth and pursueth him, and meetes him at euery turne, till it hath brought him to nought, vnlesse he by repentance first bring it to nought.

Meanes to make vs liue chastly in marriage.

1 Loue betwixt yoak-fellows in marriage, preserueth their chastitie

This then must be the first care, if one hath bene a fornicatour, to repent for that. And though one hath not offended this way, yet he must keepe and obserue this second rule: Euery married person must labour for pure and feruent loue to his yoak-fellow, as in the *Prouerbs*, chapter fiue, and verse the eighteenth, he wils men not to follow after the strange woman. But how shall I chuse? He sheweth in the eighteenth verse, *Reioyce in the wife of thy youth, and delight in her loue continually*. If married persons get feruent and pure loue one to the other, this will keepe them safe. For it is not the hauing of a wife, but the louing of her, that maketh a man liue chastly: and it is not the hauing, but the louing of a husband that preserueth a woman from whoredome. But if she haue him, and yet hate him and despise him, she is in danger euery day to be defiled. Feruent loue then must be sought for. Not such as flesh can yeeld: for the nature of flesh is, as to be vio-

lent

lent before marriage, so to be ready after to find occasions of iarres and dislikes: but pure loue is a gift of God, and a sparke that comes from heauen, and hath this vertue, to make a man liue chastly. But now if one will say, Surely I will neuer be an adulterer, yet for all that cares not for his owne wife, but contemnes and despiseth her, he hath no warrant to say so: nay, he taketh the next way to bring himselfe into the snares of adulterie, by this first breach of a most principall duty of marriage, in that he doth not loue his wife.

2 Loue to Gods word, preserueth chastity.

Another meanes to auoide adultery, is set downe in *Prou.* 2.16. *If knowledge enter into thine heart, and wisedome delight thy soule, then shalt keepe thee from the strange woman, that flattereth with her lippes.* To delight then and reioyce in the pure word of God, and to embrace it in ones heart, this will so satisfie the minde, and content the soule with sweet comfort and delight, as that one shall not need to follow the impure and foule pleasures of the flesh, that are contrary to God and his word. But if wisedome enter not into thine heart, lust will: and if a man finde no reioycing nor pleasure in the word of God, he is in continuall danger to seeke pleasure in these fleshly and damnable lusts that fight against God, and against his owne soule. For no man can liue without his delight; and though it breake not out strait to the maine sin of adulterie, yet it will begin with other vanities; and not ceasse till it hath drawne one through many idle and foolish delights: and at length leaue him wallowing in this filthy and lothsome pleasure. For, he that is not refreshed with some pure and holie delights, will surely be carried headlong to some vngodly pleasures.

3 A good man shall be preserued from vncleanne[illegible]

Thirdly, will we be kept from this foule and monstrous sin? then we must marke the rule of *Salomon*, *Eccles.* 7.28. *I find more bitter then death, the woman, whose heart is as nettes and snares, and her hands as bands: He that is good before God, shall be deliuered from her, but the sinner shall be taken by her.* He sheweth how one may escape the lewd woman, and keepe himselfe free from her snares; namely, be a good man, walke religiously, and keepe peace with God, else he is in continuall danger to be taken. He shewes why God suffers filthy strum-

Prou.22.14. pets & harlots to liue vpon the earth; namely, that they may be a iayle or prison to wicked sinners, and chaines wherein to hamper all vngodly persons: they be as fowlers to catch hypocrites, that haue not the true feare of God; that those that be hatefull to God for others sinnes, may be made hatefull to men for this sin. For when men prouoke God by sinnes that he hateth as much, but be lesse subiect to disgrace amongst men, then he giueth them vp to those sinnes that may shame them, and bring them to contempt before the world. And it is not as most men say, Alas, he was an honest man vntill he slipt into this fault. No; had he bene honest before, God would not haue deliuered him vp to the power of this vile sin now: But, because he was wicked before, therefore God punisheth sinne with sinne, that his inward wickednesse might appeare to his greater disgrace: he hath liued irreligiously in the first Table, and now God in vengeance giueth him ouer, to liue vnrighteously in the second. These be the meanes then to keepe one pure: namely, an vpright life, that one liue in no other sin that breaketh off peace betwixt God and him; and to take delight in the word of God; and vse all good meanes to get a pure and feruent loue to the yoakefollow, and to purge out by godly sorrow that venime of fornication, if any haue bene committed before, that else would infect the heart with adulterie. For marriage cannot kill former lust, onely repentance can do that: and marriage is an helpe to a penitent man, to preserue his chastitie for the time to come.

But now, if one haue fallen into adulterie, and broken the couenant of God, there is no way for him but onely one; euen to confesse his filthie sin, and be grieued, and iudge himselfe for it: and then to lay hold on the merits of Christ Iesus, and to crane Gods mercy; knowing that he can as easily forgiue, and the bloud of Christ can as easily wash away adultery in the highest degree, (so the person be penitent) as the least spot of wantonnesse. So much for the first outward breach, *viz.* Adulterie. The next followeth, and that is called Fornication: that is, when single persons commit the filthie act.

1.Cor.6.10. 11.

And

And this, howsoeuer it be not so grieuous as the former, because it doth not breake the couenant of God, mentioned *Prou.*2.17. and is not punishable with bodily death, yet it is a fearefull sinne, liable to the curse of God and damnation. For so it is said, 1.*Cor.*6.9. *No fornicator shall enter into the kingdome of heauen.* It is such a sinne as shuts one out of Gods kingdome, and cast him downe headlong into hell, and the euerlasting vengeance of God. And the ill effects of adulterie aforenamed, namely, a diseased bodie, a poore estate, a [illegible] mished name, a damned soule, and the drawing [illegible] dering of anothers soule, do agree to this sinne also. [illegible] they will marry the partie, and so all shall be well, and they will make an amends. But this cannot make an amends; for nothing can wash away the pollution of the soule, but the bloud of Christ. But if you do marrie the partie, why will you giue the first fruites to the flesh and the diuell, and the refuse to God? It is a shamefull thing to serue sinne with the chiefe of his strength, and God with the remainder. How can they looke for a blessed proceeding from so foule a beginning? Why will he do so much wrong to his first borne, to make him base begotten, and his posteritie a bastard generation? Why will they beget a continuall sorrow to themselues, that they should not be able to looke vpon their child without blushing, and cannot see the fruite of their body, but they must looke on the fruits of their sinne, and behold a witnesse before them of their owne filthinesse and disobedience to God? Or, if he purpose not to marry her that doth this, why doth he rob her of her virginitie, and make her vnfit for any other else? Therefore this is a foule sinne, and dangerous. For vnlesse it be repented of soundly, fornication before marriage makes a plaine and high way for adultery after marriage, and for much misery in this life, and euerlasting shame and torment in the world to come.

The second outward breach is fornication.

The remedies against adultery, serue also against fornication. Reuel.21.8.

The third outward breach of this Commandement followes: and that is vncleannesse; which is either vnnaturall, or naturall. Vnnaturall, with others, as Sodomie practised of the Sodomites, condemned *Rom.*1.27. when *man with man worketh wickednesse, woman with woman commit villanie*; or else

Vncleannesse, the third outward breach.

that beastly sinne, when men mingle themselues with beasts. These nature abhorres, and they be commonly punishments of some other horrible wickednesse, and the most fearefull plagues of God that fall on the sonnes of men, and are farre worse and more horrible then adulterie. The other kind of vnnaturall vncleannesse, is by ones selfe. For one, by himselfe alone, may defile his owne bodie in most filthy sort: which though it be most secret from man, yet it is abominable before God, and often God brings it to light, by punishing those which haue vsed it, sometimes with extraordinary fiercenesse, sometimes with blockishnesse of heart, or with terror of conscience, and horrible feare in their mind, or else with frenzie and madnesse. These punishments haue often fallen vpon the practisers of this sin, and then all goes abroad, then they lay open and vomite out all their shame: and howsoeuer they seemed chaste and pure before, yet now their filthinesse is brought to light. The second vncleannesse is betweene married people, either in their entrance into marriage, or else in their proceeding and vse of it. The vncleannesse in the entrance, is either if one marry another of a contrary religion; as a Professor and a Christian to wed an Atheist or a Papist; their whole life so led, till repentance and conuersion come, is vncleane and vnholy in the eyes of God. Also if those marry together that be within the degrees of consanguinitie or affinitie forbidden, they may claoke and shift as long as they will, but they shall neuer shift off the reproch and condemnation of being vncleane persons before God, sith they marry without the warrant, yea contrarie to the commandement of God. Also those that marry without consent of parents, their marriage is vnholy, and life vncleane, till they be reconciled to God by repentance, and to their parents by submission. These be the pollutions in the entrance into the estate of marriage. In the vse of it, vncleannesse is committed: First, in comming together at vnseasonable times; this was a cause that made the land of Canaan vomite out her inhabitants, because they had no regard to obserue lawfull times, but came together then when God and nature required that they should forbeare the marriage bed, and keepe themselues

Naturall vncleannesse.

Leuit. 18. 19 24. 25.

Leuit. 20. 18. Ezek. 22. 10.

themselues asunder. Now if the Lord did so fearefully plague these heathen people for this vncleannesse, which onely had the law of nature to guide them; how much more are they in danger of his heauie wrath, that haue bene forewarned to auoide this sinne by his iudgements executed both on the Gentiles and on the Iewes, and also by his written word? And this was to be punished with death in both parties, in the old law; because by reason of the time and manner of separation it might then be more easily discerned. Also in marriage one may deale vncleanly by excesse, vnlesse he carefully striue and pray for temperance and moderation. For as a man may be a wicked drunkard with his owne drinke; and a glutton by excessiue deuouring of his owne meate: so likewise one may be vncleane in the immoderate vse of the marriage bed. And these sinnes, though the hand of the Magistrate cannot punish, yet Gods hand often finds them out, and the children diuers times proue monsters, and mis-shapen, and leprous, or idiots, or else very vngodly and stubburne. And thus God meetes with these secret sinnes by iudgement, when men will not be carefull to auoide them, or to put them away by repentance when they are fallen into them.

The last breach in this Commandement, is in wantonnesse; which is the preparation and foundation for all the former; consisting either in things belonging to the bodie, or the body it selfe. Wantonnesse in things belonging to the bodie, is shewed in costly apparell. Not but that there is a diuersitie of degrees to be regarded, and euery one may be apparelled as is meete and seemely for their estate: but in no estate or degree may one be so excessiue, as to forget holinesse and Christian sobrietie. None should bestow so much time in trimming of his bodie, as he can haue no time for trimming of his soule.

Wantonnesse in apparell.

Secondly, in strange apparell, as *Zeph.* 1.8. the Princes, the Kings children are rebuked, for that (hauing more money and maintenance then their neighbours) they did not bestow it in doing any worke of mercie to the poore, or prouiding any thing of profit for the Common-wealth, but

onely in setting out themselues by new fashions, that no new tricke or foolish deuice could come vp, but presently they must haue it. Yea, they neuer thought themselues well, vntill they were beginners of some new fangled inuentions concerning their attire, that other folkes might looke at them, and lust after them. And this kind of persons, how euer they seeme fine in their owne eyes, yet they be filthy in Gods eyes. Also in excessiue diet, when we keepe no good measure in meate and drinke. For one cannot lay on more fuell, but he shall haue a greater flame. So stuffing ones selfe with meate and drinke, will make the heart more outragious in all euill lusts. As the Prophet saith, *They rise vp full, and then they neighed after their neighbours wiues, as a fed horse after his mate:* this may seeme a homely comparison, yet the holy Ghost vseth it, to make the sinne more loathsome. Also in excessiue sleepinesse and sluggishnesse; when a man liues so, as neither the world, nor the place where he liues, shall be any whit the better for him, but he spends his strength and his life in eating, drinking and sleeping; abusing that time slothfully, which God hath giuen him to do good, and therein to get some knowledge of God, and assurance of his owne saluation. Such maner of persons be wantons, and by the Apostle put in the number of filthy persons that shall not inherite eternall life. Also wantonnesse is committed in the bodie it selfe; and that either in the parts, or the whole. In the parts, as an eye full of lust, as *Peter* saith, *that ceasseth not to sinne.* Though the bodie sometimes ceasseth for want of occasion, or for weakenesse, yet the eye is alwayes busied in vnchaste and wanton lookes. Also the tongue, in vnchaste and wanton songs, and reading louebookes of dalliance and filthinesse, which is a kind of contemplatiue fornication. They that made them be wantons, and so are those that reade them. So euery other gesture that stirres vp ones selfe, or any other, purposely to lust, that is wantonnesse: as the Wiseman saith that a wicked man makes a signe with his finger, and speakes with his eye.

Isa. 4.4. Wantonnesse in diet.

Iet. 5.8.

Wantonnesse in sleepe.

Gal 5 19. Wantonnesse in abusing the parts of the bodie.

1. Pet. 2.14.

Prou. 6.13. Wantonnesse in abusing the whole bodie.

The whole bodie is abused to wantonnesse in immodest dancing. A notable example whereof we haue *Marke. 6.22.* in *Herodias* a graceless daughter, of a cruell and incestuous mother;

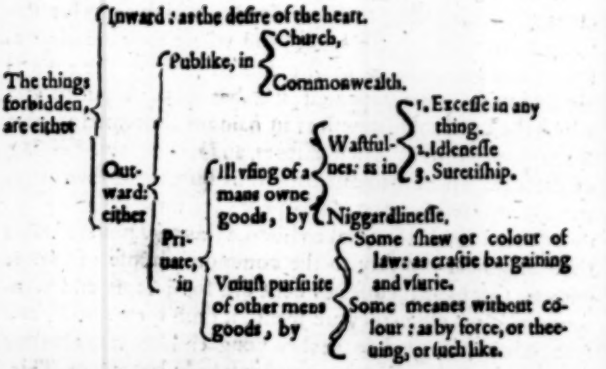
mother; though her dancing gained her great credit in *Herods* court, and pleased him and all his Nobles, yet it was most displeasing in the eyes of God, and he hath iustly published her sinne and shame to all posteritie. For here euery part is abused to dalliance, the eye, the hand, the foote and all, in meeting, in embracing, and such like. All the action is nothing but the profession of an vnchaste heart. Here is an artificiall grace, an artificiall pace, an artificiall countenance, and in euery part a wicked art is added to increase the filthinesse: and if you call it a sport, it is a very dangerous sport, to vse the bodie as an instrument of wantonnesse, and an inducement to fornication and adulterie.

Those also haue offended in wantonnesse, that giue themselues libertie to be present at, and see such things as be practises of wantonnesse, as stage-playes, which serue for nothing but to nourish filthinesse; and where they are most vsed, there filthinesse is most practised; where the man is clothed with womans apparell, and that openly is put in vse, which the Lord condemneth as an hainous abomination, this Deut. 22. 5. is a way to breed confusion of sexes, and it is a plaine belying of the sexe. Those men that haue thus hurt themselues or others, must craue pardon, and repent; and those parents, that themselues in youth haue taken libertie this way, must restraine their children: contrary to the common practise of impure parents, that haue themselues bene old fornicators and wantons; and now when they are spent, it doth them good, and makes their heart glad, to see their yong children tread in their steps, and run to all wanton and vnseemly behauiour. This, howsoeuer men make but sport of it, yet God will not tollerate it: for if he cannot put vp the abuse of one member alone to wantonnesse, he will neuer endure that the whole body should be thus abused. So much of the seuenth Commandement, concerning preseruing our owne and others chastitie. The next is, concerning goods, in the eight Commandement, which is as followeth.

The eighth Commandement.

Exod. 20. 15. *Thou ſhalt not ſteale.*

The ſumme of it is, that we ſhould not hurt our owne or our neighbours eſtate: but, ſo farre as we can, procure the good of both.



THe inward breach of this Commandement, is luſting after another mans goods in the heart, and a ſecret deſire of that which is none of ours, though we ſeeke not to get it wrongfully. For as in the former Commandement, the filthy concupiſcence of the heart was accounted adultery before God, though vncleane practiſes did not breake forth: ſo here he that inwardly longeth after his neighbours goods, is

is a theefe before Gods iudgement ſeate; though he ſtay his hand from taking of them. So in 2. *Pet.* 2. 14. he (deſcribing wicked men) ſaith, *They haue hearts exerciſed in couetouſneſſe.* Though they durſt not giue ſuch libertie to their hands, yet it was the occupation of their hearts to be alwayes ſtealing, alwayes deſiring that which was none of theirs. Euen as the deſires and thoughts of Chriſtians are buſied in thinking of the life to come, and of their latter end, and how to glorifie God while they liue: ſo their deſires and hearts were alwayes wandring and purſuing after another mans goods; this was all the exerciſe of their hearts. So *Micha.* 2. 2 *They couet fields, and take them by force.* To long after our neighbours goods, is theft.

Firſt, the heart luſteth, then there is no ſtay, the violence of their luſts carries them headlong, and they cannot be at quiet till they haue vndone a man, and ſpoyled him of his goods. And this was *Achans* firſt beginning of theeuerie. He ſaw a faire garment and a wedge of gold, that was no particular mans indeed, but he knew it was none of his: for God had challenged the ſpoyle of all that Citie to himſelfe. But he thought that there was enough for God and him too; and therefore he lets his heart looſe to deſire it; and then he could not hold his hands off, but tooke it to his owne deſtruction, and the vtter ruine of his whole family, for they were all put to death: and the firſt beginning was his coueting heart. So *Ahab* ſeeing how commodiouſly *Naboths* vineyard lay to his Pallace, thought he might make him a faire garden there, and might haue a goodly priuate walke cloſe to his houſe, and therefore he would faine haue it; and thereupon he ſends for *Naboth*, and offers him ſome conſideration for it: but *Naboth* knew that he might not alienate his poſſeſſion from himſelfe that God had giuen him; therefore he ſayes him nay. But this deſire was ſo immoderate and earneſt, that it would take no nay, and therefore he was euen ſicke with griefe and deſire of that which was none of his. And then there was no way left, but *Naboth* muſt be ſlaine, and by hooke or crooke *Ahab* muſt haue the vineyard; and ſo *Naboths* life and vineyard were both taken away: but ſo, that Ioſ. 7. 21. 1 Kings. 21.

Ahab

Ahab destroyed his owne family and posteritie by his wicked couetousnesse.

Couetous desires to be repented of.

The vse that we must make of this, is, that though we haue neuer done any man wrong in one pennie, yet we must repent for the wrong of the heart, and the secret desire of the soule, or else before God we are culpable of the breach of this Commandement, and liable to the plague of God for it.

Wandring desires must be restrained.

Secondly, we must learne to restraine our desires, and represse the wandring lusts of our heart: for that which is a sinne to take before men, is a sinne to wish before God; therefore we must bind our minds and senses to the good abearing.

Remedies against couetous desires.

Now the way to expell this wicked and greedie couetousnesse of wealth, is to consider these two things: First, the small or no good that riches can do them that haue them. Secondly, the certaine hurt that the desire of them will bring. For the ground of couetousnesse is this, that men haue a false and foolish imagination, that wealth will bring some happinesse; and if they had great store of riches, then they should be in good sasetie, and in a happie case. But that riches cannot make ones estate happie, it is proued in the *Psal.*62,10.11.12. *If riches increase, set not thy heart vpon them.* He would haue vs to trust wholly in God, and not to put any confidence in our riches, nor to thinke our selues safer or happier for them. And he giueth three reasons thereof.

First, saith he, *God spake once or twice, I heard it, Power belongeth vnto God.* This is the reason; Nothing hath any power to do a man any good but God. Therefore, he that hath all the wealth in the world, his wealth cannot helpe him, it cannot keepe away any iudgement, it cannot free him from death, nor from hell, but one may as soone go to hell from wealth as from want: the rich man may passe into torment, as well as the veriest begger aliue. Nay, it cannot ward off one stroke of God from soule or body in this life, it cannot keepe away sickenesse, nor the causes thereof. If then they be so weake, that he who hath them, is nothing the nearer to any good, nor further from any euill; why should one either earnestly desire them, or greatly reioyce when he hath them?

Luke.16.23.

Secondly, *To thee, O Lord, belongeth mercy.* There is no mercie

cie but in God, nor kindneſſe but from God: and this, that a man is kindly intreated, it is not from wealth, but from God that puts loue into mens hearts. For if our waies be pleaſing vnto God, he will make our enemies to become our friends, though we be neuer ſo poore; and contrarily, if our waies diſpleaſe him, he will make our friends our foes, and thoſe that owe vs moſt duty, and haue heretofore ſhewed moſt loue vnto vs, to be our moſt bitter enemies, and to ſeeke our ouerthrow, though we be neuer ſo rich. As is to be ſeene in *Dauid*, when he had ſinned againſt God, he raiſed vp his ſon againſt him, who notwithſtanding his wealth and kingdome, ſought his life, and would haue killed him. Thirdly, *Thou, O Lord, rewardeſt euery one according to his workes.* That is another reaſon, becauſe God lookes to workes, not to wealth, when he comes to iudgement. As if he had ſaid; Moſt men dreame that it ſhall go with them according to their goods and riches that they haue heaped vp. This were true indeed, if there were no God, or elſe an idle god (as Epicures imagine) that is ſhut vp in heauen, and careth not how things go with men in the world: but if there be a God that gouerns the world, that is a moſt righteous Iudge, and hath the ordering of all matters, then the queſtion is. Not what a man hath, but what he hath done: not what riches, but what grace and goodneſſe he poſſeſſeth. For ſinne ſhall haue ſhame, and he that is godly, merciſull, and humble, ſhall haue glorie and ſaluation, whatſoeuer his condition be. Prou. 16.7. Prou. 22.17.

Immoderate deſire of riches to be auoided.

Sith it is ſo, that riches are ſo little profitable, or auaileable, this muſt keepe out of our hearts this ſinfull deſire of riches that cannot profit. Secondly, as it is ſure that riches can do vs no good of themſelues: ſo we are ſure that the deſire of them will do vs much hurt: and as there is no ſure helpe from hauing, ſo there is certaine danger from coueting; For in *Timothy* the Apoſtle calleth it the root of all euill. Where this is, there ſinne aboundeth, there is no euill that a man will abſtaine from, if it may procure his filthie lucre: he will forbeare nothing that may further his gaine, neither will he do any good that ſeemeth contrary to his profit. Therefore the danger is great that accompanies couetouſneſſe; namely, the 1. Tim. 6.10.

ruſhing

ruſhing into all kinde of miſchiefe and wickedneſſe, and the neglecting and omitting of euery thing that is good. For it ſtayeth men from the cheife meanes of ſaluation, and hinders the working of theſe meanes in them. How it keeps men from the Word and Sacrament, Chriſt ſhewes in the parable, *Luke.*14.18. Some had Oxen, and could not come; ſome had Farmes, and muſt be excuſed; in generall, euery couetous man hath ſome pull-backe from religion: or if haply he ſometimes ouercome that let by much adoe, and ſtep in at Church doore, and ſet him downe before the Preacher, yet the holy Ghoſt ſheweth how he is occupied; ſpeaking to *Ezekiel*, he ſaith, that they ſate downe before him indeed: but though he was a man of rare gifts, and very eloquent, yet their hearts went after their couetouſneſſe. So that a couetous mans heart is in continuall trauell, though his body ſit ſtill: for his meditations and thoughts are euer moiling and rooting in the earth; ſo that he can giue no attention to the word, nor marke any thing that is ſpoken.

Ezek.33.31.

But yeeld that ſometimes a paſſion of attention come vpon him, admit that he can frame to giue eare to that which is ſpoken vnto him, yet all is fruitleſſe, he gets no good; for the cares of this world, like thornes, choake the good ſeed of the Word, that no fruit can come vp. And thus we ſee what miſchiefe a couetous heart brings, that no meanes of God can worke any good vpon ſuch a man. Theſe things therefore being well weighed and pondered, will ſtay vs from the vaine deſires of theſe vanities, and fooliſh doting vpon theſe idle trifles, that a worldly man with ſo great paine doth hunt after. And ſo much of the inward breach of this Commandement. Now followeth the outward, which is either publicke or priuate: Publicke, as church-robbery, which God finds fault withall in *Malac.*3.8. where he chargeth them to haue robbed him. Wherein ſay they? *In Tithes and offerings*, ſaith God. So that to take to ones ſelfe thoſe things that God hath appointed to religious vſes, and for his ſeruice, that is to robbe and ſpoile God of that which he hath challenged to himſelfe. And in the *Prouerbs*, *Salomon* ſaith, *It is abomination to deuour things ſanctified*: that is, to conuert things ſanctified

Luke.8.14.

Church-robberie.

Pro.20.25.

fied and appointed for holy vſes, vnto a mans priuate commoditie; this is that which God abhorres. So for things pertaining to the Common-weale, that is another kind of publike robberie; when men which haue the diſpoſing and ordering of things that pertaine to the Common-weale, and are to be vſed for the common good, will take them for themſelues, and make a priuate gaine of them. This is a foule fault, and an high degree of theft; ſo much the more hainous, becauſe it is more generall: and greater wrong, by how much it toucheth more, and becauſe theſe be theeues in requeſt, and robbers that are in credite, which deceiue thoſe that truſt them, and deale ill and vnfaithfully with them that put confidence in them; which doth much aggrauate their fault. For other kind of theeues, as namely, they that take a purſe by the way ſide, or that ſteale ſheepe or oxen out of our grounds, or pull cloathes from the hedge, they deceiue no mans expectation, no man committeth any charge to them, nor looketh for better at their hands: but he that is falſe to thoſe that are his friends, and relie vpon him, and vntruſty to thoſe that truſt him, this is a right *Iudas*; a theefe in a higher degree. Theſe two are publike: Now for priuate ſtealth.

How men rob themſelues.

Firſt in the abuſing of our owne goods. For a man may be a groſſe theefe in Gods account, though he neuer touch penny of any mans goods but his owne. For, as in the ſixt Commandement, he that killeth himſelfe, and is cruell to his owne perſon, ſhall not be exempted from the name and blame of a murtherer; and as in the ſeuenth Commandement a man may be a filthie perſon, and a vile breaker of that Commandement, in abuſing his body himſelfe alone: ſo in the eight Commandement, he that abuſeth his owne goods, and robbeth himſelfe, is no better then a theefe before almighty God. Now men abuſe their owne wealth two wayes: by waſtefulneſſe and niggardlineſſe, by vniuſt ſpending, and vniuſt ſparing. This lauiſh ſpending and waſtfulneſſe hath many branches. Firſt, exceſſe in diet, or apparell, in ſports, or in building aboue that we are able and can well go through withall. For exceſſe of diet in meate and drinke, the Wiſe man ſaith, *Prou.* 21.17. *He that loueth wine and oyle ſhall*

Branches of waſtfulneſſe.

Prou. 21.17.

not

not be rich. When a man is giuen to his appetite, and will too much pleaſe his taſt, when he will fare aboue his abilitie, and ſpend all in Sommer, and keepe nothing for Winter; this man bringeth pouertie vpon himſelfe, and robs his owne family. Theſe men are (among their companions and mates) tearmed good-fellowes, and eſteemed as the onely liberall and kind-hearted men in the world: but God calleth them theeues, and infidell theeues, yea worſe then infidels, becauſe they are vnfaithfull and vnnaturall to their owne families.

1. Tim 5.8.

Alſo in apparell, if one run farre beyond his compaſſe, and lauiſh, and lay out all that he can get, vpon his back; this man takes his owne purſe from himſelfe, running into ſuch debt and danger, as that a theefe could not do him halfe ſo much harme by cutting his purſe, or taking it from him, as this prodigall humor of his doth, in ſetting out of himſelfe in attire ſo far beyond his place, calling and abilitie. This brings penurie and want where God ſends none. Therefore ſuch a man can giue no good account of his ſtewardſhip, but muſt be content to come into the ranke, and receiue the reward of theeues and ſpoilers.

Gameſters are theeues, Prou. 21.17.

Gameſtres likewiſe are ſinfull theeues, whether they loſe or win. *He that loueth paſtime ſhall be a poore man*; he beggers himſelfe, when God requireth no ſuch matter at his hands, but would haue him husband his owne ſo thriftily, that he might liue comfortably of that portion which he giues him. What needeth he then put that to the fall of the Lot, which God hath already put out of doubt? and ſo to conuey his goods to another by an vnlawfull meanes. Oh, but he is a gainer ſometimes. Then he is a theefe alſo in that reſpect. For he ſhould not couet that which is another mans money or wealth, much leſſe ſhould take it and keepe it, hauing no better right vnto it. Who hath appointed ſuch kind of trafficke or exchange, where the one party muſt receiue no competent and anſwerable recompence for his good? God hath appointed no ſuch maner of getting: and what is gotten by this meanes, God hath branded it with a curſe: and no word of God, or ſeruant of God, can giue any allowance, or promiſ

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any blessing vpon this kinde of gaine. So that hauing no warrant for getting, no comfort in vsing, no promise of blessing in the possession of such goods, how can he free himselfe from the imputation of vnlawfull getting? And though this be a more common and receiued, yet it is a wicked and condemned theft. Likewise, the great expences vpon hawkes and hounds, and other immoderate charges, and needlesse pleasures: is not this to impouerish the family, to restraine our selues from mercy, and to giue the childrens bread to dogs? quite contrary to the commandement of our Sauiour Christ. And though they say they haue enough for both, yet they cannot but giue lesse to one, because they bestow so much vpon the other; and they should not bestow that vpon vnprofitable beasts, that they might better bestow vpon Christian men. Mat 15.26.

This then will be an ill answer, when they shall come before God, to giue an account how they haue glorified him, by the vsing and disposing of those goods, which he hath committed to their trust. I say, when they must come to answer to this question, How haue you spent your wealth? Why, this to please mine appetite; this to please mine eye; this to delight mine eares; and so much vpon other delights. But what haue you giuen to God, or layed out to his glorie? When I had any spare mony, I gaue now and then a penny to the poore. Is not this to giue the bread to the dogs, and crummes to the children? as indeed most men do: the full streame and freenesse of their liberality runs to serue their lusts: but the sparing gifts, and niggardly refuse, is all that God shall haue. And all these rob and couzen themselues, and though they imagine to get mountaines of pleasure, yet the end shalbe paine. He that loues wine and oyle, and he that loues pastime, what is his doome, and what sentence hath God set downe? he shall be a needie person, and liue in want. Pouertie is the best end, and easiest punishment of his wastefulnesse in meate, drinke, apparell and pastime. Prou.21.17.

Another kinde of wastfulnesse is by idlenesse. An idle person is a theefe, *He puts his hand into his bosome, and eates vp his owne flesh.* He consumes himselfe, and is a waster of himselfe, *the idle person shalbe clothed with rags.* If one should haue such Idle persons are theeues. Eccles.4.5. Prou.23.21.

a companion, as when he came to him, ſhould finde him ſufficiently furniſhed with reaſonable ſtore of goods to maintaine himſelfe; but by that time they had for a while kept company, ſhould ſtrip him out of all, make him go in a ragged coate, and leaue nothing behind him but want and miſerie, would not one thinke this was but a couſening and theeuiſh companion? But ſo it ſtands with idleneſſe. If that it keepe one companie a while, and he will entertaine this gueſt into his houſe, it will make a ſpeedy riddance of all, ſet him bare in apparell, and baſe in account, and fill an houſe full of diſtreſſe and calamitie, that formerly was full of wealth and proſperitie. And in truth, experience ſhewes this amongſt vs daily, that if a man be left well, of ſufficient wealth to maintaine himſelfe in good ſort; let him but giue harbour to idleneſſe, and all flies away, it goes to wracke, and by little and little, like a moath it conſumes away his great wealth, and makes him no better then a begger before it hath done with him, vnleſſe he ſhake it off betimes.

Prou. 24 34. And true it is that *Salomon* ſaith, *His pouertie comes like an armed man.* Idle perſons be pouerties priſoners. If they haue no calling to ſettle themſelues in, pouertie hath a calling to arreſt them. And if they can take vp themſelues in no lawfull buſineſſe, pouerty comes with commiſſion to take them vp; and will not be put backe, it commeth armed, it will preuaile. So that an idle man is a theeſe to himſelfe; he doth that to himſelfe, that if another ſhould do it, all men would take heede of him for a notorious ſtealer. And beſides, 2. *Theſſ.* 3. 12. he condemnes ſuch as walke inordinately, and biddeth them labour with their hands, and not be idle, that they may eate their owne bread; as if he had ſaid, He that doth nothing, hath right to nothing, he hath no bread of his owne to eate. He putteth ſtolne meate into his mouth euerie bit he eateth. He cannot ſay, Lord giue me this day my daily bread; for it is none of his, becauſe he neuer earned it. God will haue him do ſomething afore he haue any thing. God indeed alloweth lawfull recreation, but he will haue it to fit vs for our calling, not to hinder vs from it. And why do we account any man a theeſe, but becauſe he takes that which he hath no

Epheſ. 4. 28. 2. Theſſ. 3. 12.

right

right vnto? And why then is not an idle man a theefe? for he takes his food and raiment, and other commodities, hauing neither title nor interest in them. They be Gods, and God hath made no such couenant that he shall haue them without doing seruice to him: but when he leaueth his calling, he loseth his right and title, he liueth of anothers goods, and shall answer for it as a theefe.

A fift thing, wherein one playeth the theefe in his owne goods, is, by rash and hurtfull suretiship. For *Salomon* names Idlenesse and Suretiship as two sinnes, that men make little account of: but God doth marke them, and esteemeth them as foule faults. For this suretiship, howsoeuer men thinke it comes from a kinde nature, and a louing disposition, that they would be willing to do good to any, yet it is nothing so, it proceeds from a great measure of foolishnesse. For true kindnesse begins at home: and loue (if it be true loue) will do most where it owes most. But this is a foolish kindnesse, when one (vnder a shew of mercy to another) will vndo himselfe, his wife and children. This is not meant, but that in some cases a man may and ought to be surety: and this is a dutie to be performed; but with a good calling, and according to ones abilitie, that he breake not his owne backe with bearing another mans burthen. Therefore in suretiship keepe these two rules; First, looke what kinde of man he is that you would pawne your credit for. A man must not do this, hand ouer head, for euery one that will aske; but onely for such as he is bound vnto by some bond of dutie, either for religion and charitie, or else for some knot of friendship or kindred: else, if one be so careless to be surety he cares not for whom, *Salomon* bids take his garment, spare him not, let him feele the smart of his foolish and sinfull rashnesse. Secondly, for whomsoeuer it be, go not aboue your abilitie, promise not for so much as might hurt your family, and impaire your estate, if it must be taken from you. For he that is surety bindeth himselfe to pay, if the principall faile. And if he purpose not to do it, or cannot performe it, this is a meere dissembling, and plaine wrong to the Creditor. And how can it be counted better then a lie, when he promiseth to do that, which he neither

Vnaduised suretiship is theft.

Rules in suretiship.

Prou. 20. 16.

can performe though he would, nor purposeth to performe though he could? If any one therefore hath offended this way, let him know and confesse that it was his rashnesse and folly; and then his best way is, to repent and craue pardon of God, and beseech him to make a supply of his wants. But so long as he continues these speeches: Oh, I was deceiued, I meant well, I did it of good will, he hath dealt ill with me; so long (I say) as one layeth the fault vpon another thus, and postes it from himselfe, so long he is farre from repentance, and as farre from comfort; the crosse and curse do both remaine vpon him as yet. This is not the way, to lay it vpon another, and to say, It was long of his vnfaithfulnesse and ill dealing with me: nay, it was long of your owne foolishnesse and ill dealing with your family. It was long of your indiscretion, that you did not take aduice vpon the matter, craue assistance at Gods hand, and aske counsell of his word, and of his seruants. If you had taken this course, which is the right course, you had bene safe: but now that you are fallen, the best way is not to lie crying, and exclaiming against him, that was an occasion of your fall, but seeke how to rise vp againe, take the right physicke, and go to the right Physition. God is the Physition: and true repentance, and hearty prayer for helpe, is the right medicine: and if one vse these meanes, they shall find helpe, the hurt is cured. Thus much for wastfulnesse: the next is niggardlinesse.

A miserable man is a theef to himselfe.

A base, couetous, needy, and euill eye, when one cannot finde in his heart to take his part of the things that God hath bestowed on him; but sterue, pinch, and rob himselfe of the vse of that, which he hath in his owne keeping; this is as bad, as if he should do the same to another: all is one to bring pouertie vpon another by wronging him, and to bring a needlesse neede vpon himselfe by wronging himselfe. It is a most miserable and base thing for one to restraine himselfe of his lawfull libertie in meate, drinke, apparrell, and honest recreation, where God hath not abridged him. This sinne the wise man sets forth, *Eccles.* 2. 26. where he speakes of two sorts of people: The one, which God loues, and to those he giues not onely riches and abundance of all things, but also

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the right and ioyfull vſe of the ſame, that they ſhall be able with comfort to take their part of that which God hath giuen them. But there is another kind of people, whom God hates: they ſhall haue paine to gather and heape vp wealth, which muſt be beſtowed vpon thoſe that be holy and good in Gods ſight. God hath many enemies in the world, vpon ſome of whom he purpoſeth to be auenged in this life: and how will he plague them? This ſhall be their curſe, he will appoint them to be ſlaues and drudges, and to lay vp wealth in great ſtore; but they ſhall want a liberall and a good vſe, they ſhall carke and care, and ſtruggle and ſtriue for earth, a great deale more then Gods children can do for heauen: and when they haue bene at all this labour, and ſpent themſelues in this miſerable toile, they ſhall ſee no good day, nor haue one houre of comfort, another muſt enioy all.

Likewiſe in *Eccleſ.* 6.1. *Salomon* ſpeakes of the ſame ſinne; he calleth it *an euill ſickneſſe, a plague of the ſoule, and a peſtilence of the conſcience.* And yet it is very common among men, that hauing goods and wealth enough to ſerue the husband and wife, ſo as they might ſpend their dayes chearfully together, and to ſuffice the parents to reioyce with their children, and gouernours to liue quietly among and with their ſeruants, if they had a heart to take their part; yet through the vnſatiableneſſe of their luſts, there are ſuch feares, ſuch cares, ſuch wiſhing, ſuch deſiring, ſuch wraſtling, ſuch wrangling with wife, and chafing with ſeruants, that it is a houſe of diſquietneſſe and vexation; and in the midſt of all outward meanes of comfort, they liue all without comfort. This is a ſicke family, this houſe is infected with the plague of God, and that vpon the heart. This is a moſt miſerable and grieuous diſeaſe. Therefore we muſt all learne to beware of this baſeneſſe, which is ordinary with men of moſt abilitie. Of all in the pariſh, you ſhall haue them come ſeldomeſt to Church vpon the Sabbath dayes, no more then needs they muſt; but vpon the weeke day not at all. And if you aske them what is the reaſon, why can you finde no leiſure to come to heare Gods word, and to ſeeke the meanes of your ſaluation? Alas, we haue ſuch a deale of buſineſſe, ſo much trouble as that we

cannot diſpatch it in any time; we muſt needs follow our calling, and ſee to our houſhold. And thus commonly it is ſeene, that they which haue moſt liuing, haue moſt paine and vexation, all lies vpon themſelues, and all muſt come through their owne hands. They haue no ſeruants, or too few to helpe them, and they muſt needs looke to it. But who puts them to all this trouble? who layes ſuch a burthen vpon them? Surely this it is, that either they be ſo miſerable and ſtraight handed, that they will not lay out any thing to hire helpe; or elſe if they do entertaine a ſeruant, they puniſh him ſo miſerably in his diet, and deale ſo deceitfully with him in his wages, or oppreſſe and ouercharge him ſo cruelly with labour, as that he that hath had experience of them one yeare, will not be perſwaded to liue with them the ſecond. And thus they puniſh themſelues with their owne vnbeleefe, and wretched niggardlineſſe, where God layd no outward neceſſitie vpon them. This, men commonly call good husbandry, and thrift, for a man to weare out and waſte himſelfe with immoderate trauell, and to pinch and ſterue his houſhold, by miſerable ſparing: but it is plaine theft in the ſight of God, for one to ſpend himſelfe, and pull a want vpon himſelfe, when he may liue in plentie. Gods markes be found vpon him for a wicked man, and a curſed ſinner, when he hath much, but can vſe nothing: that he which hath a very ſmall portion, may liue more comfortably, ſleepe more quietly, pray more frequently and feruently, and ſing Pſalmes with a greater ioy, then he that hath ſo much abundance, and nothing hurts him but too much.

Theſe therefore that be ſuch miſerable bond-ſlaues to lucre and couetouſneſſe, as that they be as much at the command of gaine, both for their ſoule, bodily ſleepe, and euery other thing, as the Saints of God be vnto Chriſt Ieſus; let them repent of their theeuery, and not bragge of their honeſtie, and ſay, they will defie him that will call them theeues, for then they muſt defie God: for he will tell them, they be theeues that will not thankfully vſe his benefits, but defraud and ſterue themſelues. It is vnnaturall in the bodie for one member to vſurpe the office of another: as the foote to do the worke of the hand, or the hand to carrie the bodie. For the

Eccleſ. 4. 8.

bodie

bodie hath ſeuerall parts, and euery one hath his proper vſe, that is fitted for it ſelfe: and ſo in the family, the husband and wife haue both their ſpeciall duties, and there is employment alſo for ſeruants meete for them. And therefore their courſe is moſt abſurd, and hurtfull euery way, that are ſo couetous and ſuſpitious, as that they will haue all to go through their owne hands; as though nothing could be well done, vnleſſe it were of their owne doing. And by this immoderate toile, they ſo ſpend their ſtrength and ſpirits, that they diſtemper themſelues, and diſquiet and diſorder all the houſhold. This miſdeeming of others, and ouertoyling of himſelfe, is a grieuous ſinne, and vnleſſe they repent for it, as they haue bene troubleſome here, ſo God moſt fearfully will trouble them at the day of iudgement. So much for theft in a mans owne goods. Now for theft in others.

And firſt of that which is done with ſome colour of law, and ſemblable ſhew of equitie and right. Howſoeuer it be more ſmoothly and cunningly conueyed; yet it is as bad and damnable a ſinne, as the other that is done more openly. For in other matters, Art and skill makes a thing better: but this makes ſinne farre worſe. And therefore the diuell is the moſt abominable ſinner of all, becauſe he is the moſt ſubtill and artificiall ſinner of all. This kinde of deceiuing vnder colour of law, and vnder ſhew of equall bargaining, to deale craftily and againſt conſcience, is horrible theft before God. And this is forbidden, 1. *Theſſ.* 4. 6. *That no man defraud or oppreſſe another: for God is an auenger of all ſuch things.* The Apoſtle condemnes this circumuenting and politicke fetching ouer ones brother in vnequall matches. Yea, but ſome will ſay, May not I make the beſt of mine owne, and ſeeke my beſt aduantage? If he be hurt, it is not my fault but his owne; he ſhould haue had more wit. But this will not be a good anſwer to God, ſaith the Apoſtle: he will tell you, that you ſhould haue had more loue; he is the auenger of all theſe things, and will plague thoſe that will gripe and pinch their neighbours, farre otherwiſe then themſelues would be dealt withall in the like caſes. So *Iames* 5. 4. bids ſuch *howle and weepe: for the crie of theſe labourers (whoſe hire they had kept backe*

Theft in other mens goods by colour of law.

Fraudulent theft.

by fraud) is come into the eares of God. Elſe they might haue ſaid, What reaſon haue you to threaten vs thus, or they to crie againſt vs, or to hold themſelues diſcontented? what wrong haue we done them? We require no more then our bargaine and our couenant; we agreed for all that we aske, and what iniurie is that? It may be ſo, ſaith the Apoſtle: but your agreement was deceitfull, you kept backe by fraud, you made a couſening and craftie bargaine, you playd vpon your neighbours ſimplicitie, and abuſed his plainneſſe; you ſaw more then he did, and knew the inconuenience better then he could; you wrapt him in by craft: you feared him by great words that he durſt not but yeeld; or you got him in by faire promiſes, he looked to be better vſed, and to haue ſome recompence in another thing, in liew of the ſeruice you receiued from him. This catching men by fraud, and hunting them with nets, is a crying ſinne, and will let God haue no reſt, till he take vengeance vpon thoſe that vſe it. And thus *Ahab* got *Naboths* vineyard; he would faine haue it from him, and would not take it from him by plaine and open violence, for feare of the ſpeech of people, and infamie in the world; but yet he was content to let *Iezabel* haue his ring, and ſhe endites a very colourable and hypocriticall letter, to this effect; as if ſhe had ſaid, There is an ill report of a foule fault done among you, that *Naboth* ſhould be a blaſphemer of Gods Maieſtie, and a wicked traitor againſt his Prince: but, for feare leſt vpon vniuſt accuſations he ſhould be vniuſtly condemned, a iudiciall proceeding muſt be taken; and leſt any thing ſhould be done without aduice and good counſell, a Faſt muſt be proclaimed, and the people muſt be gathered together, and there with faſting and prayer the thing muſt be tried orderly and in good forme of law. For *Ahab* and *Iezabel* would ſeeme to be loth to do any wrong, or to iudge one vpon a falſe ſurmiſe and rumor: therefore, that the truth might appeare, let the Elders of the Citie ſearch out the matter, and find the truth in equall maner, let the accuſers come face to face; and ſo they did, and there were men at hand ſubborned to forſweare themſelues. And now, ſith that all things were ſo plaine and euident, and matters were ſo cleare againſt him, they were ſorrie: but they could

could not chuſe but deale indifferently: and according to the Law, *Naboth* muſt haue that puniſhment that his foule fact had deſerued, he muſt forfeit his life and goods to the King. And thus *Ahab* got the vineyard. Here we ſee was daubing and painting with faire ſhewes, and goodly words; equity, conſcience, and religion pretended, and all to carry out ſhamefull murther and theft: but did this make their caſe any whit the better? Nay, this made it farre more abominable in the ſight of God.

2 Againſt Incloſers.

So amongſt vs, cruell incloſers, that ſet themſelues to vnpeople the Land, and weaken the ſtrength of the country, by ioyning houſe to houſe, and land to land; indeed for houſes they do not ſo much delight in ioyning houſe to houſe, as in pulling downe houſes; but all the Land they would (by their good wils) get into their owne hands. Theſe caterpillars, what ſay they? goodly words and faire pretences you ſhall haue. O! this will be for the good of the Common-weale, and of the Inhabitants, this will preuent much ſtrife and contention, when things be parted, and euery man knoweth his owne, and they lie not in common; and beſides, it will nouriſh wood, and ſuch like. And thus (vnder pretence of a common good) they bring to paſſe a common euill, by getting all to themſelues, and ſweeping out men from the earth. Theſe commonly be great theeues; but there is a great Iudge that will proceed againſt them: his word hath paſſed ſentence already, and it ſhall not belong before the execution come vpon ſuch as do grieuous harme vnder colour of doing good.

3 Exod. 22. 25. Ezech. 18. 8. and 22. 12. Pſal. 15. 5.

In the ſame colourable theft is that common ſinne of Vſury, which is of euill report and hurtfull effect amongſt men, and is forbidden of God in the Law and Prophets, *Deut.* 23. 19. *Thou ſhalt not lend vpon vſurie to thy brother, vſury of money, vſury of victuals, or vſury of any thing that is lent vpon vſury.* The like is taught *Leuit.* 25. 35. 36. *If thy poore brother be fallen in decay with thee, thou ſhalt relieue him: yea, though he be a ſtranger or a ſoiourner, that he may liue with thee. Take thou no vſury of him, nor increaſe: but feare thy God, that thy brother may liue by thee.* It is euident in theſe words, that the feare of God, and a louing and merciſull regard of our brothers life, be the preſeruatiues

uatiues to keepe men from this vſury; therefore the practiſe hereof doth grow from the want of the feare of God, and of compaſſion to our poore brother. Adde hereunto, that vſurie is not a calling appointed of God, but a humane inuention, deuiſed by worldly men to gaine filthy lucre to themſelues, whereby they liue of the ſweat of other mens browes, and do many times adde afflictions to the afflicted, and build vp themſelues in the ruines of their poore neighbours, whom they ought freely to ſupport.

Luke 6. 35.

Obiection, anſwer.

But the law doth allow ten in the hundred. We may anſwer hereunto as Chriſt in like caſe doth to the Phariſes. *Mat.* 19. 8. The law-makers, becauſe of the hardneſſe of vſurers hearts, ſuffered them to take ten in the hundred; not to allow and incourage them to take ſo much, but to reſtraine them from taking more.

Queſt.

How then ſhall the goods of Orphans, and ſuch as are not able to employ their own ſtocks be diſpoſed of?

Anſwer.

Either in partnerſhip, where, if they will beare the hazard of their part (if there be loſſe) they may lawfully bind their partner to yeeld vnto them a iuſt and proportionable part of the gaine: or elſe the ſtocke may be committed to the truſt of ſome faithfull and skilfull man, that hath ſufficient employment for it. And though there be no ſet compact for the hire, yet the borrower may, and ought in mercy and thankfulneſſe, to recompence the lender as God hath bleſſed his increaſe, and inlarged his heart; and the lender may receiue it as a gracious fruite of his loue, and a bleſſing from God that gaue ſo good increaſe, and ſo charitable an heart vnto him. If any deſire further reſolution in this point, they may reade the long Treatiſes which diuers learned men haue written vpon this ſubiect.

The like may be ſaid of thoſe that hauing the goods of men deceaſſed committed to their truſt by will, deale vnfaithfully, and put them from the right owners into their owne purſe; this is plaine theft: and yet it goeth for currant often among men, becauſe it taketh ſome ſhew of warrant from the Poſitiue law, but Gods law will giue no allowance to it. So *Salomon* ſpeakes of theft by buying and ſelling; *It is naught, it is naught, ſaith the buyer: but after he boaſteth:* ſuch as will diſpraiſe and vnder-value a thing aboue meaſure, and againſt their con-

Prou. 20. 14. Theft in buying & ſelling.

conſcience and knowledge, if they be to buy: but if they be to ſell, they will extoll and praiſe the ſame thing farre beyond that they know and be perſwaded it is worth: theſe and ſuch like practiſes, are cloſe and colourable, that mans law doth not take ſo much hold vpon, but Gods law doth forbid and condemne.

Theft without colour of law.

Another, and the laſt kinde of ſtealth, is without all colour of law, when one will haue it, becauſe he will, though he can alleage no ſhadow of right or title to it; As, by violent and ſtrong hand, to take away that belongs not to him. This was the ſinne of *Ophni* and *Phineas*, who violently robbed the people, in their ſacrifices and offerings: and if the people ſaid, I pray you let God be firſt ſerued, and let things be done according to the law; Nay, would they ſay, but if you will not giue it vs, we will take it whether you will or no. Here they could pleade no manner of intereſt, and therefore it is ſaid, The ſinne of the yong men was great in the ſight of God. So to ſteale by the high-way ſide, and to take away mens cattell, or any ſuch like commodities: this is a knowne ſinne. And becauſe ſuch commonly, being conuicted of the fact, haue nothing to ſay in defence of the ſinne, they are ſooneſt brought to repentance. Or if they do not ſo, then God will finde them guiltie, and giue them their iuſt recompence, which he hath threatned againſt them, 1. *Coriv.6.*10. Therefore this is here paſſed ouer briefly. 1. Sam. 2. 16.

Another kinde of ſtealing, which is done without colour of right, is more priuy and cloſe (the former was violent and open,) and that is either by taking or retaining. By taking, when one layes theeuiſh hands on that thing which his conſcience tels him that he hath no right vnto, but it belongs altogether vnto another. Of this theft the Prophet ſpeakes, *I will bring foorth the curſe, ſaith the Lord God of hoſts, and it ſhall enter into the houſe of the theefe, and of him that ſweareth falſly by my name, and it ſhall remaine in the middeſt of his houſe, and it ſhall conſume it, with the timber of it, and the ſtones of it.* The Prophet ſheweth, that the curſe of God followes ſuch as ſteale, and be theeues; ſwiftly it flyeth after them, and God himſelfe will bring it into their houſes: and when it is there, Zach. 5. 4.

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it is like the moſt peſtilent fretting leproſie, that was not onely infectious to men, but would conſume the houſes, and enter into the timber and ſtones. So Gods curſe doth not reſt vpon the body and ſoule of theeues onely, and thoſe that will ſteale, but it will bring all to nought, vnleſſe they purge it away by true repentance. A man were as good put a coale of fire into the thatch of his houſe, or in the barne, as bring any ſtolne goods among his goods.

Firſt he ſaith, The man that ſtealeth ſhall be cut off: he prouoketh God to deale with his perſon firſt, and to cut him off, to kill his body, and damne his owne ſoule. But ſome might ſay, Though I be dead and gone, yet I hope my family, and my children after me, ſhall fare the better for it. No, they ſhall fare the worſe for it. For Gods curſe, which ſhall purſue them, is ſuch a deuourer and conſumer, that it will not onely cleaue to the perſons of the malefactors, but it will alſo deſtroy the very timber and ſtones of the houſes of ſuch as prouoked God to lay it vpon them. As the Prophet *Habakuck* ſaith, Habak.2.9. *He coueteth an euill couetouſneſſe to his houſe*; and not to himſelfe onely.

Men thinke, that when they can bring home thoſe ſtolne goods, then this is a good thing, and ſhall do them and theirs good: but indeed it is an ill couetouſneſſe, it bringeth a miſchiefe vpon him and his houſe. So many things as a man getteth by ſtealth from his neighbour, ſo many curſes he gets to his ſoule, and ſo many plagues he wraps and roles together to come vpon his poſteritie. Yet men haue excuſes for this their ſtealing. As firſt: it is a ſmall thing; you ſhould not make ſuch ado about ſo little a matter. Is it a ſmall thing? Then the more wretched and abiect ſinner you, that will corrupt your ſelfe for ſo ſmall a thing. He that will wracke and corrupt his conſcience for a trifle, will neuer ſticke to do fiue times worſe for a matter of weight. If one be not faithfull in a little, it is certaine he will neuer be faithfull in much; he that will venture the wrath and curſe of God for a matter of a penny, he will do ten times more if it come to a pound. He that cares not to breake one Commandement for a peece of bread, let him haue hope of a greater booty, and he will breake euery one. If one will do

Excuſes for ſtealing.

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the diuell ſuch ſeruice for ſo ſimple and ſmall wages, let the diuell mend his wages, and he will certainly mend his worke. So that this excuſe proues a man to be more in excuſable. Oh, but I truſt this is not to be blamed, he can ſpare it well enough, it will do him no harme, and me good. But firſt, who made you a diuider of another mans goods? Who gaue you authoritie to make any ſuch partition? Hath not God giuen him that which is his, and you that which is yours? And you (not contented with Gods diſtribution) take that which belongs not to you. And where you ſay, He can ſpare it, it will do him no harme: Suppoſe one ſhould go to the Kings Exchequer, and breake open his Treaſure, and take out, though it were euen a ſmall ſumme, and ſay, I am a poore man, and this is not ſo much, I truſt he will not be much offended, though I haue ventured a little in my need. But for all your need, and the Princes wealth, he that would do thus, were like to be counted a foole, and be hanged as a fellon; the excuſe would not ſerue the turne. But now, God hath abſolutely forbidden to take any mans goods, without any ſuch exception as this, Vnleſſe he can ſpare it. This is not the queſtion, whether it will hurt him or not: it offendeth God, he hath forbidden it, and therefore if you do it, you ſinne againſt God, and hurt your owne ſoule.

And whereas you ſay, it will do you good, and helpe you, that is not true, it will hinder you rather, and bring a further curſe on you then before. Yea, but what courſe would you haue a man take? the world hath forſaken me, I haue no friend to helpe me, what would you haue me do? What? Euen any thing rather then this. Haue men forſaken you, and will you make God forſake you too? You can haue no helpe in the world: and will you therefore ſhut vp heauen alſo againſt your ſelfe? If one were helpleſſe and friendleſſe here, and knew not which way to turne himſelfe for reliefe and ſuccour; yet if he can turne to God and crie to him, and haue hearing and comfort from him, his caſe is good, and he is ſure to be well prouided for. But now, when one is quite out of hope among men, and deſtitute of all outward comfort, then to make God his vtter foe, and fill himſelfe alſo with inward

euils

euils and griefes; this is not to leſſen the croſſe, but to increaſe the curſe, and to bring a greater weight of miſery to his owne head.

Therefore then a man had moſt neede to keepe peace and league with God, when the world hath caſt him off: and if God doth chaſtiſe him with want, it were a farre better courſe to repent and intreat God to helpe him, and turne away his heauie hand, then to adde more to his ſinne, and to cauſe God to adde more ſtrokes and corrections to thoſe that he hath alreadie laid vpon him. So that whether the thing be little or great, what-euer a mans eſtate be, or whoſoeuer he be that he wrongeth, he muſt alwayes take heede of this priuy ſtealth, of his cloſe conueying another mans goods vnto himſelfe.

Now, as it is a fault to wrong any: ſo eſpecially if the perſons to whom the wrong be done, be more nearely ioyned and tied in any bonds to vs, or we to them; contrary to the dealing of a number, that indeed will let their neighbours goods alone for ſome outward reſpect, they will not ſteale from them; but for their Parents or Maiſters, there you muſt giue them leaue, they hope they may borrow a little liberty, and be ſomething bolder with their goods then with anothers. But do they know what the holy Ghoſt ſaith in the *Prouerbs* 28. 24.

Prou. 28.24. *He that robbeth his father and mother, and ſaith it is no ſinne, is a companion of a deſtroyer.* For this is ſo farre from leſſening the fault, that in truth in the ſight of God, it makes it farre more hainous and abominable. For as he that killeth his father or maiſter, doth commit a farre greater ſinne, then if he were a ſtranger or further off; ſo here likewiſe he that robs his father or his maiſter, is in a higher degree a ſinner, then if it were a perſon nothing ſo neare vnto him, to whom he did not owe ſo much duty.

Therefore, as one muſt labour, not to let his hands haue liberty to take any thing that belongs to any man, be he neuer ſo farre diſtant from him: ſo eſpecially he muſt reſtraine them from that which belongeth to his father or maiſter: or ſome ſuch, to whom he was bound with a more ſtrong and neare bond then to other men. For this is more wicked ſtealth

that

that is done against a friend, then that against a stranger. And so much for stealth by taking.

Now another kinde of theeuerie followes, nothing inferiour to this; by vnlawfull retaining and keeping in ones hand that which is none of his: whether it be by withholding of things found, or lent to vs, or of wages, or things due any way to another. For though a man keepe himselfe vnspotted in this respect, that no man can charge him to haue taken away one pennie from his neighbour, either priuately or violently; yet if he (going by the way side) find any thing, and after heares who is the right owner of it, and doth not restore the goods to the owner; all his former good dealing in other things, will not excuse him from the imputation of theft, so long as (in this sort) he keepes his neighbours goods from him. For God hath commanded to bring backe the thing that goes astray, and to make restitution of that which was lost, otherwise his offering could not be accepted. For indeed his conscience will accuse him, and the very law of Nature will condemne him; Because there is no man so ignorant, but if he had lost his owne purse, or any thing by the way side, or otherwise, he would thinke it right and equall, that he who found it, should bring it to him againe, if he knew him to be the owner of it; and would say, he had not done the duty of a neighbour, if he should keepe it backe from him. Now, God commandeth to do, as we would be done vnto: and therefore this, that he would be so dealt withall, bindeth him to deale so; and if he do not, he sinneth against his owne conscience, and that shall be sufficient to condemne him. So for wages, he that doth not pay his seruants, or the hireling his due wages, in due time, without shifting or putting off from time to time, he is guiltie of the breach of this Commandement. This delay is theeuerie (though one do purpose to pay them all, and that rather with the most, then to keepe any backe) if he be poore, and not able to forbeare this protraction and delay. This is forbidden *Leuiticus* 19.13. *Thou shalt not rob thy neighbour*, saith God. But one might say, I do not rob him, neither will; for he shall haue his goods safe enough by me, I will take nothing from him.

Theft by retaining.

Exod. 23.4. Leui. 6.3. & 4.

him that is his: Then saith he againe, *Let not the hirelings wages rest with thee till morning*; as if he had said; You do not take his mony: yet if you keepe it from him, I account it robbery. For at the end of his worke, should be the beginning and performing of his wages; therefore after the worke is done, let not the wages tarry one day in your purse, for it is none of yours, it is your hirelings, *Deuter.* 24. 14. 15. *Thou shalt not oppresse an hired seruant that is needie. Thou shalt giue him his hire for the day, neither shall the Sunne go downe vpon it: for he is poore, and therewith sustaineth he his life.* If one be poore & in distresse, and cannot endure delay, but is put to his shifts, and made to endure hunger and cold, and to go from him with an heauie heart, when he is not paid, not knowing what to do for relieſe, this is both crueltie in that he keepeth that from him that should maintaine his life, and it is theft also, in that it redoundeth to the hinderance of him to whom it appertaineth. So that kinde of shifting and putting off the hireling with such delayes, is a fault that maketh a man guilty of theft before God. Thus much for the things forbidden in this Commandement.

The things commanded, are either { Inward, or Outward.

Contentednesse. The inward duty, is contentednesse in our owne estate, with whatsoeuer portion God hath allotted vnto vs. To like so well of Gods diuision, as that we beleeue in our hearts that the measure is best and most profitable for vs, that God our most mercifull Father hath appointed for vs. This quiet and chearfull contentednesse with that part that fals to his share, is the duty commanded to euery man, and is the inward keeping of this Commandement. This is commanded in *Hebr.* 13. 5. *Let your conuersation be without couetousnesse, and be content with those things which you haue.*

Why, might some man say, I am not couetous. That you may soone trie euen by this, Whether you be content with those things that you haue. Certainly so farre as a man is voide of couetousnesse, so far he is well content with his estate: and he that doth not thinke his owne enough for himselfe, it is

sure

ſure he is couetous after another mans. Yea, but how is it poſſible that one can be contented in my caſe? I haue ſo many wants, and can ſee no meanes to ſupply them: how would you haue me content now, not hauing ſufficient maintenance, nor knowing how to get it? He that is a Chriſtian hath enough to maintaine him, for he hath the promiſe of God, *That he will not leaue him, nor forſake him.* And is Heb.13.5. Gods promiſe nothing? Is not his word ſufficient aſſurance of all things needfull? If God bid vs be content, and hath giuen vs cauſe to be content, why ſhould we not be content? Is not his truth a pawne good enough? What is to be beleeued, and whereupon may we depend, if not vpon the word and promiſe of God? For mans life conſiſteth not in the greatneſſe of his portion, or the abundance of his wealth, but in the bleſſing of God, which will make a little go farre, and do more good, then a great deale without it. And he that hath this, whatſoeuer outward wants he ſeemes to be in, is in a good and ſafe eſtate. If we relie on friends and wealth, we build on a fickle foundation, and haue alwayes cauſe to feare. But if God hath promiſed to be with vs, why ſhould we feare what any creature can do againſt vs? So *Paul* ſpeakes of himſelfe, that he had learned in all things to be content. Philip.4.11. This is a point of great learning, and he is a good ſcholler in Chriſts ſchoole that hath gone ſo farre, as that he can like well of Gods doings whatſoeuer. This is a thing that onely Gods Spirit can teach one, to be ſo well ſatisfied with his owne, as that he doth neither enuy that another hath more, nor repine and grudge that himſelfe hath leſſe. But if this be ſuch a point of learning, how ſhould we come to it? That *Paul* ſheweth, 1.*Timot.6. Godlineſſe is great gaine*, becauſe it maketh a man 1.Thim.6.6. contented with that he hath. So farre as any man is godly, ſo farre is he content with his outward eſtate: though he haue but a little, he is not much troubled: for he knoweth Gods hand is not ſhortened: and if he had nothing, he would not be out of heart and diſmaied, becauſe he perſwadeth himſelfe, Gods bleſſing can ſuſtaine him as well without meanes, as with meanes. And this was that which made *Paul* ſo quiet and ſetled in all diſtreſſes. For, before godlineſſe had calmed

his heart, he was as restlesse as the Sea, and troubled all the Church with his raging and fiercenesse: but so soone as he grew godly, all the storme ceassed, none more quiet and contented then he. If they imprisoned him, if they whipped him, if they stoned him, he could quietly endure it; hunger, cold, nakednesse, what-euer came, he was well prepared to vndergo it. He knew all came from God, and for his good: and therefore he neuer fretted nor fainted for the matter, but possessed his soule in patience, and knew how to beare all things quietly. Therefore, whosoeuer would be contented, let him labour to get godlinesse in his heart.

Many there be that be willing, and will take paines enough to store their purses, and their grounds, and their houses; but few there be that will take paines (where it were most behouefull) to store their hearts with godlinesse, which would bring contentednesse, and sufficiencie also. For
Matth.6.33. we haue a promise of God, that if we seeke the Kingdome of God, we shall haue all other things cast vpon vs as a vantage and ouerplus. And the cause why God hath restrained vs from outward things, is not for that he wanteth loue, and cannot finde in his heart to bestow them: but because they would be ill for vs, and we could not beare them. He would haue vs to be good within, before we seeke goods without, and know how to vse riches, afore we haue them to abuse. Therefore, as we would not be counted theeues and breakers of this Commandement, so let vs be content to liue at Gods finding, and to rest vpon him, so good a God, that though we haue but a little, yet he euer hath enough; and though he gaue vs nothing before hand, yet he loues vs before hand, and will giue vs comfort in all distresses, and those outward things also so farre as we haue need, and can digest them. So much for the inward obedience: now the outward followes. And it consists in the right vse of our owne, and righteous dealing towards others.

The right vse of our owne is seene in frugalitie and liberalitie. Frugalitie stands in getting and keeping. Our getting must be by some faithfull labour in an honest calling, and by honest dealing in the calling: as *Ephes.*4.28. *Let him that stole steale*

ſteale no more, but labour with his hands in that thing that is good.
To theeuery which is a generall breach of this commande-
ment, and to idleneſſe which is a kinde of theft, he oppoſeth la-
bour, as a keeping of this Commandement. But then he ſhewes
what kind of labour it muſt be, namely, in the thing that is
good, in ſome lawfull and Chriſtian calling. For many labour
all day and all night; but that is in carding and dicing, and ga-
ming, and vnthriftineſſe, which will neither make them haue a
heart to do good, nor abilitie to do good, but brings a curſe
vpon heart and eſtate: one is wicked, and the other commonly
weake. As is to be ſeene in Stage-players, and ſuch like, that
draw the people away to vanitie: which take paines indeed;
but it is no profitable paines, and therefore yeeldeth no profit,
either to their ſoule or bodie; but bringeth them a hard heart,
and a wicked hand, and a miſerable eſtate, that of all men they
are the moſt profane and lewd. Therefore, as a man muſt not
be idle (for an idle man cannot be an honeſt man,) ſo this
muſt alwayes be prouided, that the labour be in an honeſt and
lawfull thing; elſe one may toile and ſpend his body in trauell,
and be neuer a whit the honeſter man, if he ſerue not God, but
ſerue his luſt and filthy fleſh. *Eſau* could take paines, and that Gen. 25. 32.
eagerly, till he was almoſt dead with labour; but it was in
hunting, in following his vaine ſport, in this he would ſpend
himſelfe. For he ſaith, I am almoſt dead: and he was ſo faint,
that he would ſell his birth-right for a meſſe of pottage to re-
freſh him. All this while he was no better then an idle perſon,
becauſe he was vainely occupied: and this was to him (as he
vſed it) a curſed labour. For, God would haue one labour in
ſuch a calling as ſhould humble his fleſh, pull downe and tame
his pride, and bring ſome increaſe vnto his outward eſtate, ſo
as he may haue a merciſull affection, and alſo abilitie to ſhew
mercy.

This God hath appointed, and theſe will be the effects of godly labour. But other wearing ones ſelfe in ſlauerie to his luſt, and ſeruing ſinne, humbleth him not a whit; nay it maketh him more proud, more ſurly, and more vnſociable, ſo as he neither knoweth God nor himſelfe. It doth not prepare him to die, but it maketh him forget his latter end, neuer thinking

The effects of godly labour.

of death till death deuour him. It maketh not the heart pitifull and mercifull; but it hardeneth the heart, and infecteth it with cruelty. And such a one is not made by his labour able and willing to giue more, but vnable and vnwilling to giue any thing at all. So that euery man must labour, no man hath any warrant or priuiledge to be idle; for that maketh him guiltie of the
Ezek.16.49. sinnes and iudgement of the Sodomites. And furthermore, euery man must looke that his vocation be honest and lawfull, or else he shall do himselfe more harme then good by his labour.

The second point of frugalitie, is, in keeping that prudently and discreetly, which was honestly gotten. For if labour in getting, be not ioyned with wisedome in preseruing and sauing, that is no good thrift. Neither must this be a niggardly and miserable sparing, but an orderly and wise disposing and husbanding of that which God hath put into our hands; that we may be better able to do good, and to relieue others. In this many faile, and by failing in it, are faultie in a good duty as necessary as the former: they labour indeede, and that with great diligence and carefulnesse, till they haue gotten something: but then they let it go as fast; either by drinking, or gaming, or else by good cheere and daintie fare aboue their abilitie; and by this immoderate and vndiscreet lauishnesse, they vndo, whatsoeuer they did before by following their calling, and they keepe themselues alwayes in want and penury: whereas if they would be carefull to keepe thriftily, what they got painfully, they might liue of their labours with comfort and ioy; and besides, might be much beneficiall to others that stood in neede, and haue wherewithall to open their hand liberally in workes of mercy. So *Prou.21.20. In the house of a wise man is a pleasant treasure and oyle, but a foole deuoureth it.* A wise man, that is, a godly man doth not onely seeke, and bring into his house, but will also keepe in his house, a pleasant treasure, delightfull riches, such as being gotten without any staine of iniustice, he hath ioy and comfort, and a blessing in the vse of them; and he hath not for necessitie onely, but also for delight, euen oyle and things for refreshing and recreation. But a foole, that is, a wicked

wicked and vngodly man, he deuoures all: whatsoeuer it be, left him by his parents, giuen him by his friends, or gotten by his labour, all goes one way, all is deuoured, all is ſpent vainely, and without any diſcretion. For he ſerues ſuch a chargeable maiſter, as will leaue him nothing at the yeares end. Other maiſters vſe to giue their ſeruants wages for their worke: but the diuell and luſt, whom wicked men ſerue, be both coſtly and hard maiſters, they will take all; and ſo long as there remaineth any thing to be had, they ceaſſe not calling for it: but all this hard and chargeable paines ſhalbe rewarded with nothing, but want and neceſſitie at laſt. So that a good man muſt be as well a keeper as a gainer, he muſt know how to bring in lawfully, and how to lay out diſcreetly, and to diſpoſe things in that good order, that he do not bring himſelfe into vnneceſſarie wants and troubles, but that he may haue both to comfort himſelfe, and alſo to refreſh others. So much for thriftineſſe.

The other thing required in the right vſe of ones owne goods, is liberality, without which there is no true obedience to this Commandement. Now this liberalitie muſt ſpread it ſelfe into two branches; towards ones ſelfe, and towards others. A liberall man muſt be liberall to himſelfe; for all goodneſſe begins at home, and ſhewes it ſelfe firſt where it was firſt bred. And ſo *Eccleſiaſt.* Chap. 5. verſe 17. *It is good* (ſaith he) *to eate and drinke, and take pleaſure in ones labour: and this* (ſaith he) *is the gift of God.* To haue meate, and drinke, and apparell, is a thing common to reprobates: but to haue theſe things, and the right vſe of them alſo in ioy and comfort, and thankfulneſſe, this is a ſpeciall fauour to Gods people, and peculiar vnto them. Liberalitie.

Therefore it is our duty to take part of thoſe things, that God hath giuen vs, and with a thankfull and cheerfull heart to enioy his kindneſſe, and not to make our caſe worſe then we need. As the fooliſh Iſraelites did, when God in goodneſſe had prouided ſufficient foode for them, that they might haue had enough, and gone to bed cheerfully after a competent ſupper; yet they were ſo fearefull and doubtfull, leſt they ſhould haue had nothing for the morrow, that they pinched Exod. 16, 10.

themſelues of Gods allowance, and would needs reſerue ſomething vntill the morning. But what became of it? Did not God ſend wormes amongſt it, ſo that it ſtanke and was good for nothing? And ſo it is ſtill: the equity of this is perpetuall vnto the end of the world. He which will be more ſparing then God would haue him, and niggardly when God hath laid no neceſſity vpon him, the curſe of God will fall vpon the goods thus ſaued, that it is all one as if they had bene ſpent. For they ſhall corrupt and vaniſh away to nothing. And indeed, if one do not firſt ſhew mercy to himſelfe, how is it poſſible he ſhould ſhew mercy to another? He that will ſterue and pine himſelfe, when he needs not, no man will truſt him to feede and relieue his neighbour when he needeth. This is moſt certaine, that he which will be cruell to his owne fleſh, can neuer haue any true pitie to another.

Therefore firſt a man muſt haue an open hand to miniſter vnto his owne neceſſity, and to helpe himſelfe, and ſee that himſelfe be the better for his owne goodneſſe and liberalitie. And yet neither is that ſufficient. A man muſt not ſpend all his kindneſſe within doores, and keepe ſo ſpare a fire that can warme no body but himſelfe: but after he muſt ſtretch out his hand to be bountifull to others, whoſe wants require his helpe, and whoſe penury calles for ſomething of his abundance. So 1. *Timothy* Chap. 6. verſe 17. *Charge thoſe that be rich in this world, that they be not high minded, &c. That they do good, and be rich in good workes, and ready to diſtribute and communicate, laying vp in ſtore for themſelues a good foundation againſt the time to come, that they may obtaine eternall life.* He would haue rich men not to truſt in riches, but in God: for riches be vncertaine. And what greater follie can there be, then for a man to put his confidence in that which muſt away, he knowes not how ſoone? God will call for him, and he muſt leaue his riches behinde him, and come naked before the iudgement ſeate of God. But if they would know how to vſe riches, let it not be in putting truſt in them, nor in bigge, and proud, and ſowre lookes: for this will make them hateſull to God and man; but let them be merciſull, let them do good and diſtribute, and this will be a ſure foundation for themſelues;

ſelues; by ſo doing they ſhall get loue both of God and man: no better treaſure againſt the euill day, then that which hath bene layd vp in the workes of mercy. So in *Prouer.* 11.17. *He that is mercifull, rewardeth his owne ſoule.* This is the benefit of mercy, that one doth two good things at one time, he ſtoppeth two gaps with one buſh, he both helpeth and comforteth the diſtreſſed, which is his owne fleſh; and more then that, he furthers his owne reckoning againſt the time of account. For, when God ſhall come to take a view, and ſearch how euery man hath ordered the goods committed to his hand, (as certainly he will one day) let the fooliſh men promiſe to themſelues what libertie they will, and flatter themſelues, that all is their owne, and euery man may do with his owne what he will; yet they ſhall find it is Gods, and to be vſed and diſpoſed according to his will. And when ſuch an enquirie cometh, this will bring moſt vnſpeakeable comfort to a mans ſoule, when vpon his death-bed, and when he is now to leaue his wealth, he can with a good conſcience repeate to God how he vſed his wealth, and can hold vp his head before God, and ſay; Lord, thine it was, and I did know it: I was but a ſteward, and therefore I diſpoſed of it according to my Maiſters will. I ſpent it not in ſeruing my luſt and deſires, but in thy ſeruice, and to thy glorie. I was more willing and ready to lay out much in thy ſeruice, and to the relieuing the poore members of Chriſt, then any thing in ſetting vp my fleſh, and pleaſing the vaine and fooliſh affections thereof. When one can thus ſpeake to God, and make ſuch a reckoning, he ſhall then well perceiue and feele, to the exceeding ioy of his heart, what reward he gets to himſelfe, that giueth almes freely, and ſheweth mercy liberally to others that ſtand in need.

And the Apoſtle *Paul* ſaith, that *he that ſoweth plentifully, ſhall reape plentifully*; comparing liberalitie in workes of mercie, to ſowing. And ſo it is indeed, and ſhall yeeld a better and more plentifull crop, by how much the ſeed it ſelfe, and the ground on which it is ſowen, is better then any other. So *Pſalme* 37.26. *The righteous is mercifull and lendeth, and his ſeed enioyeth the bleſſing*: meeting with an obiection that ſeemeth

2 Cor. 9 6.

Pſalme 37.26

to arise, Indeed I would faine be mercifull, and do good, I know it is a good thing; but I haue a charge, I must prouide for my children; and he is worse then an Infidell, that prouideth not something for his family. But God here teacheth him how he may prouide and store something for his posteritie, and therefore he bids him be mercifull. For he can neuer bequeath a better portion, and a richer legacie to his seed, then when he doth many workes of mercy to Gods poore seruants. For God promiseth that they shall enioy the blessing of his goodnesse. He saith not, They shall be rich, and haue the world at will; (for a man may liue in as much ease and wealth, and pleasure as the rich Epicure did, and yet go to hell when he dieth:) but they shall haue the blessing; which importeth thus much, first, they shall haue Gods fauour to bring them to heauen: he will blesse their soule and conscience, and they shall haue beside, so much wealth as may stand with his blessing. Not so much as to make them proud and idle, for that were the way to make them cursed; but so much as shall suffice to make them thankfull to God, and profitable in the Church. And this blessing they shall haue, not as a guest to salute them and away: but as an inheritance, that shall abide with them, and helpe them for euer. So much for the vse of ones owne.

Iustice. Now followeth the next point, in the right carriage of our selues towards our neighbours, and that is called Iustice: which consisteth in two things, in getting and restoring. Iustice in getting, is when one getteth by lawfull meanes, in a lawfull calling. Not by gaming and such meanes, without any sufficient consideration and exchange. For this is theft, these be vniust meanes that bring a curse as hath bene shewed before: and such a man maketh himselfe excommunicate in the hearts of Gods people, and brings hardnesse of heart vpon himselfe, and much mischiefe beside. But if the calling wherein a man exerciseth himselfe, be warranted and sanctified of God to this vse: then care must be had, and that as much, that the meanes which one vseth in his calling be agreeable thereunto. If it be by dissembling and lying, by false weights, or false measures, by false commending or discommending a-

boue

boue meaſure, or by any ſuch like vnconſcionable way; this is iniuſtice, and a breach of the Commandement. Therefore let the calling be good, and the meanes good, and then a man may with a good conſcience, take the bleſſing and fruits thereof. And this is iuſtice in getting; now for reſtoring.

This muſt alſo be obſerued, that if any haue (in former time) bene crafty and deceitfull, and dealt iniuriouſly with his neighbour, though happely it be hidden from men, and the world cannot lay it to his charge, yet his owne heart knoweth it, and his owne conſcience will not paſſe it ouer ſo, but he muſt heare of it: If (I ſay) ones ſoule tell him that he hath thus wronged his neighbour, if he will be counted a iuſt man, and haue the former offence blotted out, and the mouth and clamour of his conſcience ſtopped from thoſe fierce and bitter accuſations, whereby it vexeth and diſquieteth vnrepentant ſinners, he muſt ſee that he make reſtitution; let the ſeruant go to the maiſter, and the goods returne to the owner, who hath the right title vnto them. This is commanded *Leuit.* Chap. 6. verſe 2 &c. *If any ſinne and commit a treſpaſſe againſt the Lord, and denie vnto his neighbour that which was taken him to truſt, &c. He ſhall both reſtore it in the whole ſumme, and adde the fift part more thereunto.* Where the holie Ghoſt appointeth, that if any man haue bene any way iniurious to his neighbour, either by denying that which was lent him, or hauing found a thing loſt, and knowing the owner, hath detained it, or by any other ſuch like dealing: if euer he will haue God heare his prayer, and receiue his ſacrifice; before his offering, he muſt make recompence of the principall, and adde thereunto the fifth part, &c.

But it will be obiected, that he is gone, I cannot tell where to haue him. But do you know none of his kindred? Hath he neither ſonne nor nephew, nor brother? Is there none neare vnto him that you know? Not one. Yet it muſt be reſtored, it is none of yours, you of neceſſitie muſt part from it, if you will haue the ſinne pardoned. Therefore you muſt giue it to the Lord, the Church muſt haue it, *Num.* Chap. 5. verſe 8. So that this is the law of reſtitution; He that hath gotten any thing vnlawfully, muſt not onely ſay, Indeede I haue done amiſſe,

amisse. I cry God mercy for that is past, and I will do so no more: but for this I hope God will pardon me, I purpose now to leaue off doing wrong to any. No, this is not enough a man must reconcile himselfe to God; before he can reconcile his conscience to himselfe. God will not be pleased with such a weake amendment. We cannot be assured of pardon for that which is past, nor perseuerance in a better course, vnlesse there be true repentance: and true repentance neuer goeth before, but willingnesse to make restitution followeth presently after. Therefore let a man deale more soundly in such cases, that pertaine to the peace of his conscience. This hollow-heartednesse, and hypocrisie, in such matters, will bring him no peace. Therefore let not a man hearken to the diuell and his owne flesh, for his hurt; but restore that which he hath defrauded any man of by ill meanes. If not, let him know for a surety, whosoeuer he be, that there is no thriuing by such dealing. Sinne is a poyson infecting both the soule, bodie, and estate: and vnlesse it be purged out in time, will bring all to ruine.

But yet some obiections seeme to arise; first, the thing is of some price, and the person wronged is wicked, and would be willing to take the aduantage, and follow the occasion to put me to trouble and shame. Therefore here danger seemeth to restraine him, and he thinkes it better to liue in safetie, then to make restitution with such perill. But though the case shall fall out thus, yet the law of restitution admits no such exception; One must restore: yet wisedome must be vsed in this case, that both the party offended must be satisfied, and the partie offending may be in safety.

Therefore some other third person of wisedome and grauity, a man of good account for religion and honesty, must be chosen, to whom this secret may be (without perill) reuealed, and by whose meanes, the wrong done may be fully answered. And he must restore it in the behalfe of the other, concealing his name and particular fault: as, thus he may speake; There is a man that (in time of his ignorance) hath wronged and endamaged you: and now that God hath touched his heart with true repentance, he is willing to satisfie you to the full, and therefore hath by me sent you so much as will fully recom-

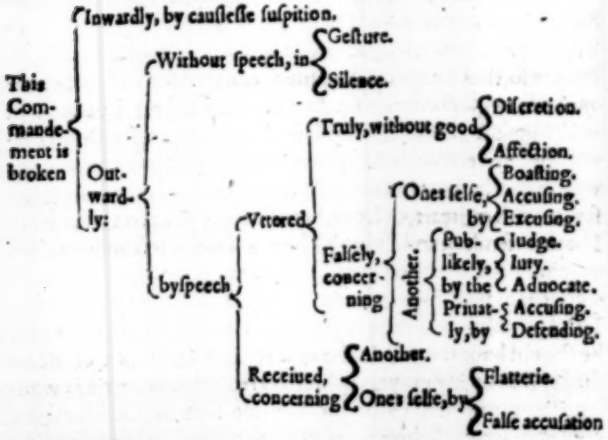
recompence your losse: yet he desireth to conceale his name, because of perill that might ensue. By some such wise and godly course amends may be fully made, to the party that sustaineth the wrong, and he that did the wrong, be nothing at all endangered.

But here comes yet a further doubt; I am not able to restore, I haue not wherewithall. Then, where nothing is to be had, it is a common Prouerbe, the Prince must lose his right: But yet so, that a man must be truly humbled for his fault; yet he must not neglect confession. And this further he must couenant with himselfe, that if euer it please God to giue him abilitie, he will be answerable to the full for all such wrongs; and then as we are in affection, so God will account vs in deed. If one can say in truth of heart, O Lord, I confesse my fault to thee, whom I haue offended: and though I be not able to recompence him whom I haue wronged, yet I resolue with my selfe, and make a couenant with mine owne conscience, that if euer I haue it, I will pay him; and if I had it now, I would deferre no longer, he should haue it now. In the meane time I will not ceasse to supply that by my prayers, which by reason of pouertie, is wanting in my payment; that my humble sute to God for him, may as much profit him, as my sinne against God, and against him hath endamaged him. Thus if a man do, God will accept him, and fully acquit him, and esteeme of his vnfained purpose, and humble acknowledgement, as of a sufficient recompence: and will himselfe vndertake the debt, so as the party shall sustaine no hurt. And so much for the eight Commandement, *Thou shalt not steale.*

The

The ninth Commandement.

Thou ſhalt not beare falſe witneſſe againſt thy neighbour.



THe former Commandement was concerning our owne and our neighbours goods: this requiteth, that we hurt not our neighbours nor our owne good name; but (as occaſion ſhall be giuen) maintaine and increaſe it.

The inward breach of this Commandement, conſiſteth in vngrounded ſuſpition, and vniuſt iudging and condemning of our neighbours, contrarie to the expreſſe commandement of our Sauiour, *Mat.7.1. Iudge not, and ye ſhall not be iudged. For with what iudgement ye iudge, ye ſhall be iudged: and with what meaſure ye mete, it ſhall be meaſured to you againe.* As if he ſhould haue ſaid: If you would haue your owne infirmities pittied, and your words and deeds conſtrued in the beſt ſence, then ſhew the like kindneſſe vnto others: Take nothing in the worſt part, let not the diſlike of your neighbours ariſe from any want of true loue in you, but onely from euident tokens of

of wickednesse in them. For this is most righteous, and ordinarily comes to passe, that none are more hardly censured, then they that are the bittrest and eagerest censurers. And none find lesse mercie from God and men, then they who haue bene the most vnmercifull iudgers of their brethren. Also *Rom.* 14.4. *Who art thou that iudgest another mans seruant?* Thereby shewing, that when men iudge rashly, they do not onely vsurpe vnlawfull authority ouer man, but also they thrust themselues into the place of God. How hatefull and hurtfull this inward suspition and causlesse misdeeming is, may better appeare by the causes from whence it springeth. The first is want of godlie and Christian loue. As 1. *Cor.* 13. *Loue thinketh not euill, but beleeueth all things, hopeth all things.* And those that carrie an ill affection, will be sure to make an ill construction. As may be seene in the Pharises quarrelling against, and stumbling at euery word and worke of Christ, *Matth.* 9.3. When our Sauiour pronounced that his sinnes who was sicke of the palsie, were forgiuen, they counted him a blasphemer. And in the eleuenth verse following, they condemne our Sauiour for keeking company with Publicans and sinners. And in the thirty foure verse, when he had cast out a diuell, they charged him to be a coniurer, euen confederate with the chiefe of the diuels. Whereas if these and such like works had bene done by their owne children or friends, they would haue made those things, matters of great commendations in them whom they loued, which they condemned as hainous crimes in him whom they hated.

Causes of rash suspition.
1. Want of loue.

The next cause is want of wisedome and good discretion, As *Acts* 28.4. The rude Barbarians seeing the Viper to hang on *Pauls* hand, iudged him presently thereupon to be a murderer. Which fault also others of better note haue fallen into. As *Ely* seeing *Hanna* long in prayer, and hearing no voyce vttered, charged her with drunkennesse. And *Iobs* friends, beholding his extraordinarie afflictions and passions, conclude, that he was an extraordinarie sinner.

2. Want of wisedome.
1. Sam. 1, 14.

The third cause hereof, is an ill conscience and guiltinesse in the iudgers themselues. As *Saul* was alwayes suspitious of *Dauid*, as though he had sought his life, because he had deserued

3. An ill conscience.

ſerued euill at his hands. And hauing dealt cruelly and craftily with him, ſuſpected the like meaſure from him. So thoſe that haue polluted their owne ſoules and bodies with moſt filthy facts, and are moſt vncleane and wicked perſons themſelues, will ſooneſt miſdeeme the chaſtitie of others. And none are more ſuſpitious of other mens truth and fidelitie, then they who haue bene the greateſt deceiuers and defrau-

4. Hypocriſie. ders of others. Another cauſe of this, is hypocriſie. When one neuer examineth his owne life, then he is moſt readie to prie into another mans conſcience: and he that (for the moſt part) ſpareth himſelfe, will lay the heauieſt loade vpon another. Thus the Scribes and Phariſes were diſſembling hypocrites, and neuer medled with their owne hearts to condemne any ſinne there: and therefore Chriſt and his Diſciples could haue no peace by them, but they were continually ſuſpecting, and ready to cenſure hardly without any cauſe. For if they would haue beſtowed more time in diligent examination of their owne ſoules, they would haue found ſo much buſineſſe there, as other men might haue liued quietly enough by them. So the Apoſtle Saint *Iames* ſaith in the third

Iames 3.17. Chapter and ſeuenteenth verſe, *That true wiſedome which is from aboue, is without iudging, without hyprocriſie.* He ſheweth the cauſe why the beſt men be neuer forward to iudge, nor haſtie to paſſe ſentence vpon other men, euen becauſe they hauing good hearts, and deſiring to be as good as they ſeeme to be, haue ſo much to do in fighting and ſtriuing with their owne corruptions, as that they haue no leiſure to examine other mens dealings which belong not to them; but would rather reforme the things which be amiſſe in themſelues. So on the other ſide, obſerue an hypocrite, that careth for nothing, but to make a ſhew before men; that neuer labours to approue his heart to God, nor ſtriueth againſt his owne ſecret ſinnes; you ſhall haue him ſo nimble and ſo quicke, in ſifting of other men, that he can ſee a fault where none is in them, becauſe he cannot ſee a fault where it is in himſelfe. They thinke that the reaſon, why they can ſo quickely condemne other men, is, becauſe they are more holy then they, and therefore take a priuiledge to themſelues, to giue what verdict they

thinke

thinke good on euery mans action. But Saint *Iames* sheweth the true cause indeede, which makes their hearts so ready to conceiue amisse, and to thinke wrongfully of another: to wit, because they had not (as yet) learned to thinke aright of themselues. For hypocrisie alwayes breedes rash iudging and vnchristian suspition.

Thus we see what be the causes of this euill iudging, namely (at the least) foolishnesse and vncharitableneſse: or else an euill conscience and hypocrisie. And from one of these euill causes, the rash surmises and euill suspitions do alwayes spring. Now the effects are euen as bad. For if the heart be thus infected, it makes one apt and ready to speake and do euill. If one allow himselfe to thinke euill, he cannot withhold his tongue from vttering it, nor his hands from practising it, if occasion serue. For whatsoeuer is within the thought, that will shew it selfe openly, it will bewray it selfe in the mouth, in the hand, and in all the actions. As appeareth by the practises of *Saul* against *Dauid*; and the high Priests, Scribes and Pharises, against our Sauiour Christ, and against his Disciples. The effects of iudging rashly.

The vse of all this is, that if we would not be found culpable of the breach of this Commandement, nor transgressors against the name and fame of our brethren, then must we not giue our selues allowance to conceiue an ill opinion of them, without a sufficient warrant and due ground for the same. For, though the thing be so indeed, yet it is a sinne in vs so to conceiue of it, vnlesse there be sufficient euidence and reason, to leade vs thereunto. For, what though it be so? yet in matters of our neighbours credit, we must not take such light coniectures as a sufficient cause to moue a suspition: we must do as we would be done by. And therefore, as we would not be condemned of others, vpon euery shew of euill and slight occasion: so let euery man looke to himselfe, that he build not an ill conceit against his neighbour vpon a false foundation. Neuer thinke ill of any till he haue deserued it, and giuen sufficient cause thereof. But yet this must be knowne by the way, that though loue will not allow suspition, yet it doth not thrust out discretion. It iudgeth not rashly, but it iudgeth iustly. It is not so sharpe-sighted, as to see a mote *Vse.*

where

where none is; nor ſo pur-blinde, but it can deſcerne a beame where it is. Therefore raſhneſſe muſt be condemned and auoided: but there is an holy wiſedome to be vſed: as not to miſdeeme without ſufficient warrant; ſo when there is euident proofe, and plaine appearance of a ſinne, to take notice of it. Which muſt be obſerued againſt many men, that by this doctrine (which they peruert, as euill men do all Scripture) take occaſion to thruſt Admonition out of the doores, and thinke all men ſhould be blind, becauſe God will haue all men charitable. For ſo when they haue broken foorth openly into groſſe wickedneſſe, and all their life ſheweth them to be profane, vngodly, couetous, and deceitfull, and without the feare of God; come now and charge them with their manifeſt wickedneſſe, and that their ſinnes be ſuch as cannot be in them that haue true faith and repentance, preſently you ſhall haue this firſt defence: Oh, God knoweth mine heart, you muſt not iudge, you muſt not ſearch into a mans heart. But a Chriſtian may iudge wiſely, though not raſhly. He may iudge by the fruit, though not by the ſap. If one wickedneſſe be hidden, then God would not haue men cenſure. But if it breake foorth, he would haue men to take heede, and reprooue alſo. As for example, if one ſee a man that delighteth in ill company, and is neuer well and as he would be, but when he is among drunkards and ſwearers, blaſphemers and ſuch like: one may iuſtly and vpon good ground, without any ſinne, ſuſpect ſuch a one to be a ſinfull perſon, and ſay: Surely this man walketh in a bad courſe. Such as his mates are, ſuch is he. For good men, would be glad of the ſocietie of good men, and lambs will reioyce to be with lambs. But now he that doth take all his pleaſure to be among vngodly perſons, hath pronounced this ſentence againſt himſelfe; Like company, like companion. So, if one heare any vomit out filthy and vnchaſt ſpeeches, hauing his mouth full of lewd and vncleane words, this is an infallible note and ſure brand of a filthie and impure perſon. For, *out of the abundance of the heart the mouth ſpeaketh.* Looke what ware comes into the ſhop, ſuch is ſurely kept in the ware-houſe: and he that thinkes thus of ſuch a perſon, doth him no wrong at all.

To giue due reproofe, is no breach of charitie.

Matth. 12.

So,

So, others boast that they haue a good faith, and a good hope: they hope to be saued as well as the best: if one will beleeue them: and if you will not credit them, they take it as a great iniurie done to them. But what reason can they giue of their hope? what sound cause can they alledge why they should be saued rather then *Iudas*, and not go to hell as well as *Cane*? Surely, they can yeeld no reason of their faith, they be not learned, but (say they) they haue a good heart, and a good hope that God will saue them. Nay, they neither haue a good heart, nor good hope. For, a good hope is alwayes vpheld by good reasons; and a strong faith, by strong grounds out of Gods word. Else a man may talke of hope, of faith, and a good heart, and be yet farre from all: vnlesse he shew vpon what ground he buildeth his hope, it is but presumption. When sinne and death shall assaile him, his strength and hope shall faile him, and all comfort will forsake him. So for the Sacrament, it is a common custome of men, a day or two before they come to the Communion, to wrap vp many reckonings and foule matters among themselues, and to rake vp the coales of their malice vnder the ashes, so closely, as that one would hope there were no sparke left to kindle contention againe. But a day or two after, they be as full of craft, brauling, and deceitfulnesse as euer before. Then one may boldly say, You haue polluted the holy Sacrament; you haue defiled the Table of the Lord, you came to it without that faith and repentance which God requireth. O (say they) but you must not iudge. Yes, now the case is so cleare that a man may iudge. For certainly if one come with repentance to the Sacrament, he shall go with repentance and amendment from the Sacrament: and if one come a good man thither, he shall go better thence. For God will alwayes keepe his promise: if one come, as he commandeth, he shall find such helpe and grace against his sinne, as God promiseth, he shall not easily fall into his old course, nor returne to his former filthy vomit. If he had fed of the holy and pure bread of life, Iesus Christ, with an heart purged by faith and repentance, his sweet sinnes would haue bene bitter and lothsome vnto him. And therefore though no man must suf-

peet without good ground, yet a man (where there is iuſt cauſe) ought to pronounce iuſt iudgement. So much for the firſt, which is the moſt ſecret and inward breach of this Commandement.

Now the outward follows, which is either without ſpeech, or with ſpeech. Without ſpeech, either by geſture or ſilence.

Mocking. By geſture, when one carrieth himſelfe diſdainfully to his brother, and vſeth ſuch a kinde of behauiour as tends to vilifie, mocke, and diſgrace him. This was a ſpeciall ſinne of the

Pſal.22.7. enemies of Chriſt Ieſus, That they nodded their heads at him, and made mowes: And this was as great an indignitie, and doth oftentimes as much diſgrace one, and make him contemptible in the eyes of the beholders, as if one ſhould raile vpon him with odious and ſlanderous ſpeeches. This is then a wrong to a mans name. Though thou do not ſlander and raile; yet if thou vſe thy hand, or tongue, or head, or any part of thy bodie in ſuch a carriage and geſture, as doth tend to mocke thy neighbour, thou ſinneſt againſt his name

Silence when we ſhould ſpeake for our neighbour. and eſtimation. The next kinde is by ſilence, when one holds his peace, when he heareth his neighbour ſlandered. He ſtands by, and can teſtifie of his owne knowledge, that the things ſpoken, be falſe and iniurious: and yet either in flatterie, or feare of diſpleaſing, lets all alone, and doth not iuſtifie his innocent neighbour. Such an one comes within the compaſſe of bearing falſe witneſſe, and by ſilence makes himſelfe guilty of the ſlander. For he ſuffers his neighbours innocencie to be ſuppreſſed, and his name defamed, when it lay in his power to defend him. And euen the law of Nature would ouerthrow ſuch a man, that he ſhall haue nothing to ſay for himſelfe. For doth not Nature teach vs that this is equall; To do as we would be done by?

And what man would take it well, if one ſhould be in place, where he were charged with falſe accuſations, and that his neighbour preſent knew his innocencie, but yet would not open his mouth to cleare him, or ſhew the truth of the matter? Euery one would thinke that this ſilence were a betraying of his neighbour, and a great wrong againſt him, as indeede it were. Then, if we thinke others ſhould not be ſilent, when

our name is traduced, let vs giue them such measure, as we would in like sort receiue, & be as ready to stand for the good name of our brother, as we are desirous that he should performe the like duty for vs. This if we do, we shall keepe this Commandement in some measure, and God will stir vp others to requite vs in speaking boldly, to cleare our innocencie, when we are vniustly depraued. And so this Commandement is broken without speech. By speech it is broken, either by giuing or receiuing. By giuing our speech either true or false. For one may be as grieuous a transgressour of this Commandement, in speaking nothing but the truth, in some cases, as if he had raised an vniust and false report against another. And this kind of truth, if it be put in one end of the balance of Gods iudgement, will weigh as heauy as falshood in the other. If one speake the truth without discretion, vnseasonably, out of time and place; if his words be true, but his end euill and wicked, he is as cruell and malicious an enemy to the name and credit of his neighbour, and as vile a slanderer in the sight of God, as if he spake that which was false. This was the fault of *Doeg*, that cursed enemy of *Dauid*, who when he perceiued by *Sauls* behauiour, that his purpose was mischieuous, and that he would make a dispatch of *Dauid* and all his friends, he steps out now in this vnseasonable time, and there he sheweth what he had seene; namely, that the Priest had giuen *Dauid* bread and a sword, and asked counsell of God for him. This was so indeed as he said, but this was a most diuelliſh and wicked part in him.

Slander by reporting the truth.

1. Sam. 22.

From hence arose that cruell persecution, and the murthering of so many innocent seruants of God. So the enemies of *Daniel* accused him, that notwithstanding the Kings decree to the contrarie; yet still he made his prayers three times a day vnto the God of heauen. And it was true indeed that he had broken the Kings Edict: but in the meane space they were most wicked persons, that would bring this accusation against him, with such a malicious purpose. For herein they bewray all their former rancour in inuenting such an vngodly law, because they knew *Daniel* could be caught in nothing, but in matters of God and religion. And there he would ra-

Dan. 9.

ther hazard his life, then omit this daily exercise of the wor-
1.Sam.23.19 ship of God. So the *Ziphims*, vnderstanding that they might procure fauour to themselues, by telling tales against *Dauid*, came to *Saul*, and aduertised him where he might finde him. This was no lye. But it was iniuriously and wickedly done of them to discouer the truth to such an ill end, and with so little discretion, when so ill an effect must ensue vpon it, as (at the least) persecution, if not the destruction of a harmeless man. So in these times, some men there be, that if they know any priuate fault, in any man, then without any regard of time and place, they proclaime their neighbours infirmities to the wide world, and care not before what company, nor amongst what persons, they blaze out his weakenesse. And they haue this for their ordinarie defence, when they are reprooued; I speake truly and tell no lye, and will not be ashamed of the truth. Yet a wise man would be ashamed to speake the truth foolishly, when it will do harme, and no good. And he should consider, that he may often sinne more, in speaking a knowne truth, with an ill minde, then if (through infirmitie) he should speake an vntruth with desire and purpose of doing good. As the *Ziphims* and *Doeg* were greater breakers of this Commandement, then *Rahab* that told an vntruth to saue the Spies; because her end was good, though she failed in her speech: but their end was altogether naught and sinfull.

Vse.

They then are here to be reproued, that will not (as God
Leuit.19.17. commands them) tell their neighbour plainely of his fault, and not hate him in their hearts. But, if they know a fault by him, straite they set him on the stage, make him knowne to all men, neuer leaue talking of it: which sheweth plainely that in truth they hate their neighbour. For if they would (as God biddeth) tell the party, this would heale the soule and couer his sinne and make him amend. But now to clamour in this wise, and raise vp an euill report and bruite, can do no good, but much mischiefe both to him and others. Oh! but I
Prou.29.11. speake the truth: Yea, but the Scripture saith, *a foole vttereth all his mind: but a wise man will keepe it in till afterward.* Let a wise man beare any thing, he will consider the time, place, and

person,

perſon, and temper his ſpeech with wiſedome, according to theſe circumſtances. But let a foole once get a tale by the end, then out it muſt, he cannot keepe it in, he trauels with it, vntill he be deliuered, whatſoeuer diſhonour come to God, or diſcredit to his neighbour, or hurt to his owne ſoule. Therefore we muſt not onely be carefull that we ſpeake no lies or vntruths; but we muſt alſo looke, that we ſpeake not the truth vnſeaſonably, and after an ill manner, when it may bring more miſchiefe then profit. So much for that breach. Now followes the next, in ſpeaking that which is falſe, either concerning ones owne ſelfe or another. Concerning himſelfe: firſt in boaſting and bragging, which is a moſt baſe and lothſome thing. For be it that ſome good thing hath bene wrought by him: yet the holy Ghoſt ſaith, *Let others praiſe thee, and not thine owne mouth.* And the Apoſtle reckoneth theſe boaſters among the rabble of vngodly men, who hauing no true matter to winne praiſe from others, will get praiſe by ſpeaking great things for themſelues. So *Saul*, whereas he had ſaued the King, and all the beſt of the cattell, contrary to the charge giuen vnto him, doth yet brag to *Samuel* that he had fulfilled the word of the Lord: when it was nothing ſo. For he had wickedly tranſgreſſed the expreſſe commandement of God. And as this Law is broken by vaine boaſting; ſo it is likewiſe by leſſening and excuſing thoſe faults which we are charged with, or guilty of. Wherein *Saul* played his part as in the former. For being reproued and conuinced for ſparing the King and cattell, contrarie to the will of Almightie God: firſt, he pleadeth good meaning, confeſſing that ſome of the beſt were kept aliue, but it was for ſacrifice and honour to God. But when *Samuel* would not be ſo ſet downe, but vrged him further, that God is more delighted with obedience to his word, then with all ſacrifices: then he fals to another ſhift, and caſts all the fault on the people, I feared the people ſaith he: as who ſhould ſay, It was their fault, and none of mine. Thus, if any credit had bene to be gotten, by ſparing the King and cattell, he would haue had that to himſelfe alone; but now that nothing comes but ſhame and rebuke, he leaueth it for the people to diuide among themſelues.

False report of our ſelues.

Prou. 27. 2.

Rom. 1. 30.

1. Sam. 15. 13.

And this accusing is a common thing amongst all men: There is not the most ignorant and simple person of the shalloweſt wit and capacitie, but he is very sharpe and wittie to find an excuſe, he can caſt about and winde, and ſo cloake his ſinne, that hardly can any reproofe be faſtned vpon him. And men thinke (by ſo doing) to leſſen their fault: but in truth they do much increaſe it. For they haue by theſe excuſes marked themſelues with the brand of hypocriſie, and haue made their fault more odious to God and men. It is a very ill thing when one hath wounded himſelfe by ſinne, to go to the diuell for a medicine. He is the worſt Phyſition that can be: and his phyſicke is the worſt phyſicke in the world, for he will ſurely giue them ſuch a potion, as ſhall make them worſe, and not better. One may thinke that theſe excuſings be plaiſters, but in truth they be but poiſons, that venome the ſoule a great deale more then before.

Thirdly, a man lies againſt himſelfe by accuſing; as when men in a kinde of proud humility, will deny their gifts, with an intent to get more credit; Alas! I haue no gifts, no wit, no learning, a ſimple ſcholler, and weake memorie; and ſuch like, contrary to that one knowes and thinkes. Now this diſpraiſing ones ſelfe falſely, is not humilitie, but iniquitie. For one ſhould make himſelelfe neither better nor worſe then God hath made him. But if he be drawne and called to giue teſtimony of himſelfe, he ought to ſpeake plainely, and vprightly, as the matter is in truth. And now when they lie againſt themſelues, and ſay they haue no wit, no learning, no good parts, &c. if then we ſhould conſent and confeſſe. Indeede it is true, you ſay well, you haue none of all theſe things: they would thinke ſuch a man did them great wrong, and ſcarce take him for their friend. For indeede his deſire is, that others ſhould croſſe him, and ſay; Nay, ſay not ſo, you are an excellent man, worthy to be regarded, &c. And ſo he will diſcommend himſelfe long enough, if he can thereby prouoke another to commend him; for this is it which he delighteth to heare. But a man muſt neither wrong God, nor himſelfe, in diminiſhing and concealing the things that God in goodneſſe hath giuen him; he ought not to deny them, but

but to vse them to Gods glorie. And so come to men for workes of mercy; perswade them to do good, and distribute, and presently they begin to complaine how poore they be, what a great charge they haue, what losses they haue sustained, and I know not what; whereas their owne soule beareth them witnesse, that they are wealthy, and haue much more then many men that do a great deale more good then themselues.

Therefore, though a man do not slander his neighbour, yet if he slander himselfe, he is to be reproued as a lyer. Herein diuers of Gods children faile much, in time of temptation. Those that haue bene, and are sound and true hearted Christians, if they haue lost their feeling a while, and cannot finde that reioycing in God, and comfort in good things, that in former times they had, then comes the accuser of the brethren, Sathan that old and subtill serpent, and he striueth to make them accuse themselues falsly: Oh (saith he) if you had bene good indeed, and had borne a true heart to God, he would neuer haue forsaken you thus, and giuen you ouer vnto such a deadnesse. And then (through weakenesse) Gods children are ready to ioyne with the diuell against themselues, and to thinke; It is true, sure I was but an hypocrite, and hollow-hearted: my former comforts were delusions and presumptions; if they had bene true, I should not haue lost them. But in so iudging, you wrong your selfe. You ought to remember that temptations be not truths, but false accusations. And therefore, if Sathan striue to accuse, do you striue to excuse. And if he would cast you downe, by so much the more lift vp your selfe by reasons out of Gods word, and by former experience in your selfe and other Christians. For that is no good reason, Because you haue no feeling, therefore you haue no faith: and because you haue lost the sense of your comfort, therefore it was no true comfort; this is no true conclusion. For one may lose his feeling, and yet retaine a liuely and effectuall faith: *Cant.* 5. 1. And one may haue the true comforter in his soule, and yet for a time be without sense of comfort. As is to be seene in our Sauiour Christ, *Luke* 22. 44. *Matt.* 27. 46.

Take heede therefore of making such conclusions. For a man may want the feeling of his faith, and crie and call againe and againe for it, and feele nothing all this while; and yet neuertheleſſe haue true and ſound faith. For, the feeling-of, and mourning for the want of faith, and the earneſt and conſtant deſire of it, is an infallible ſigne of faith. For this is a ſure rule, that ſo long as one feeleth himſelfe ſicke, he is not dead. And the high eſtimation of faith, ioyned with a vehement deſire thereof, is a ſingular euidence that there is a ſound and liuely root of faith in our heart. Do not therefore agree with the diuell to perſecute your ſelfe: fight againſt him, and take not his part againſt your owne ſoule. You ſhall finde he is ſtrong enough alone, you had not needo to ioyne with him, but rather ſet to reſiſt him. If one be once the child of God in truth, he is ſo for euer: if once in the fauour of God, for euer in the fauour of God. Though our feeling alter, yet there is no change in him. Where he loues once, he loues vnto the end, and world without end. So much for breaking of this Commandement, by ſpeaking that which is falſe concerning themſelues.

Publike ſlander. Now it followes concerning others: and that is either publike or priuate. Publike, firſt, when the Magiſtrate or Iudge paſſeth falſe ſentence, in any cauſe that comes to be heard before him. This is a moſt hainous ſinne: for, ſo much as in him lieth, he goeth about to make God a lier. For he ſtands in his place, and is his ſubſtitute and vice-gerent here on earth: now then for him to beare men in hand, that that iudgement which he giueth, is the iudgement of God, that ſetteth him there, when yet he knoweth it is falſe and corrupt; that is euen to draw God to be the authour of a lye, ſo much as he can. And this is not onely a wrong againſt Gods owne Maieſtie, and a ſhameſull abuſe of the place wherein God hath ſet him, but it is an iniury to the perſon thus condemned; in that he bringeth a blot vpon his name, and that wrongfully, and depriues him alſo commonly of ſome commodity and benefit that of right did appertaine vnto him.

Herein alſo many Aduocates and Counſellers offend, when they vphold and maintaine an euill cauſe for their fee.

Though

Though the cauſe be neuer ſo bad, yet let the fee be good, and you ſhall haue one or other lightly, that will poliſh his tongue, and whet his wit, to couer a foule and naughty matter with many faire words, and make that ſeeme very good, which indeed was, and ſtill is altogether wicked. This is commonly counted wit, and he is a wiſe man that knoweth how to ſet a good face vpon a foule matter, and good colours vpon an ill cauſe; but it is in truth a lying and a publike ſlander, and branded with a curſe: For the Lord ſaith, *Curſed be he that ſpeaketh good of euill, and euill of good.* And ſo long as a man will ſet himſelfe to ſtand for an euill thing, his conſcience may (and in time will) moſt iuſtly accuſe him of two great breaches of this Law; that he hath hindered iuſtice, and furthered vnrighteouſneſſe to the vttermoſt of his power. Eſay.5.20.

But ſome will anſwer; I ſpake as I thought, I tooke the cauſe to be good, I muſt ſtand for my Client. But how comes it to paſſe that you, who are ſo witty to inuent ſuch cunning remedies to heale an ill cauſe, ſhould be ſo blind and ignorant, that you cannot be brought to ſee the ſoundneſſe of a good cauſe? What is the reaſon why ſimple men, of meane capacitie, and leſſe learning, that ſtand by, can ſooner diſcerne the truth and equitie of the matter, then you that haue moſt ſtudied it? Is it not becauſe the gift blindeth the eyes of the wiſe, and taketh away the vnderſtanding of the prudent? That which wanteth in the goodneſſe of the cauſe, is ſupplied in the greatneſſe of the fee; and that is the reaſon you cannot ſee. Deut.16.19.

Further alſo, falſe witneſſes do publikely offend againſt this Commandement, when they come before the Iudges, and giue a falſe and lying teſtimony. This is often ſpoken againſt in the *Prouerbs*: *A falſe witneſſe ſhall not be vnpuniſhed, and he that ſpeaketh lies ſhall not eſcape*: and *Prou.*21.28. *A falſe witneſſe ſhall periſh*, and *Prou.* 6.19. he ſaith, that *the Lord doth hate and abhorre a falſe witneſſe that ſpeaketh lies.* Theſe be moſt peſtilent and hurtfull Vipers, and theſe ſting and do miſchiefe on euery ſide. Theſe peruert the Iurers, delude the Iudge, do wrong to the cauſe, put all out of order, and turne all vpſide downe by their falſhood. Therefore the Lord *Deuter.* 19.19. hath appointed, that theſe falſe witneſſes being conuinced of Prou.19.5.9.

their

their falshood, shall themselues beare the punishment, which such a fault had deserued, and such a person should haue suffered, if the thing had bene true. As he that wrongfully accuseth another of theft, himselfe should be punished as a theefe, and he that by bearing false witnesse seeketh to take away his neighbours life, shall himselfe be put to death without pitie. For so God chargeth the Magistrate, verse 21. *Thine eye shall not pitie, but life shall go for life, eye for eye, tooth for tooth, hand for hand, foot for foot.* All these do publikly breake this Commandement.

Slandering. Now the priuate offence in this kinke followeth: and that is either in vniust accusing, or vniust offending. That vniust accusing priuately, is called slandering and back-biting; when one will speake ill of his neighbour, and falsely behind his backe. This backbiting is a great breach of this Commandement, and the back-biter offends in an high degree. And the fault is so much the worse, because it alwayes hurts three at once. First, he wounds the soule of him that receiueth the false tale; for thereby hir heart is poysoned with an vncharitable conceit of his brother. The second stroke lights on the reputation of the party thus slandered, for his name hath a maime in the account of the hearer. The last, and worst, and greatest blow he giues his owne soule, which he infects with slander, and makes his conscience guiltie of a lie. These three mortall wounds, this lying tongue, like a piercing sword, makes at one time. Indeed he escapes best who is falsely slandered: for he being innocent, God will heale his name, and bring
Psal. 37. 6. foorth his righteousnesse as the Sunne. But the other two wounds are more dangerous, because they light vpon the soule, and are more hard to be cured, because they are sinnes in the reporter and receiuer.

Meanes to keep vs from slandering. Therefore it stands euery man vpon to take diligent heede, that he raise vp no vniust report against any man. Now the best way to keepe himselfe from slandering, is to make a couenant with his owne soule, and to vow with himselfe, not to speake often of other mens faults. For he that giueth his tongue libertie to be busied about this subiect, it cannot be auoyded, but he shall slippe into such speeches, as will make

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a greater breach into his brothers name, then he can easily repaire againe. He that will speake too often of others infirmities, cannot keepe himselfe from doing them many iniuries. Therefore the best way is to be sparing in this kinde of talke. Then also when one hath a good calling, and iust cause to speake, let him speake discreetly, in due time, and due place, and with good affection; that some good may come by his words, that either the party may be brought to the sight and amendment of his fault; or else others may be edified, and helped against the like euils. Euermore, if one will discourse of anothers faults, let him be able to say, I speake it to this good end, and this good vse I hope will ensue of my speech. Or if he can see no profit that will come by his vttering it, let him keepe it in till another time, let him lay his hand vpon his mouth, and say he hath gone farre enough already. For if there can be no good vse seene in reuealing of it, they do sinfully that do not conceale it. Thus this Law is broken by vniust accusing.

It is next broken by vniust defending of wicked men, and bad causes, when one will vse his wit, credit and testimony, to grace most graceless persons, and dishonest causes. This is condemned *Prou.17.15.* Where he saith, *He that iustifieth the wicked, and he that condemneth the iust, they both are abomination vnto God.* He sheweth that this dealing which men impute to a good nature, is euen as abominable to God, as if they should condemne goodnesse and good men. And therefore such men be no gainers, howsoeuer the world esteemeth of them. They carry away the credite with men, but they are vtterly out of credite with God. Defence of ill men and bad causes. Prou.17.15.

So he saith in another place; *He that praiseth the wicked, the people shall curse him.* So that it is euident by these testimonies; that they who do giue vnto the wicked men such praise and defence as is not due vnto them, do draw the hatred and curse of God and men on themselues: and that most iustly. For they dishonour God by iniustifying where he condemneth, as though they were more wise and mercifull then he. And they keepe the sinner from repentance, whereunto he might haue bene brought, if he had had no patron for his sinne, but had re- Prou.14.24.

ceiued

ceiued that reproofe and correction which was due vnto him and it. And also they do much hurt vnto many others, by bringing wicked men into estimation & credit. For when vngodly persons are varnished with false commendations, they get into places and callings which they are most vnworthy of, and most vnfit for, and so are made able to do much mischiefe, which they could not haue done, if they had appeared in their owne colours. An euident example hereof we haue in many vngodly and insufficient Ministers. If they can get some great mans letter to commend them, then they (in whom there is no worth, and who else should neuer haue bene admitted to the office of the Ministery) are presently set ouer the Lords people, without any further enquirie into them. And when they are once entred in by these ill meanes, their whole proceeding is agreeable to their corrupt beginning. For they either sterue the people committed to their charge, by giuing them no food, or poyson them with corrupt food. So for matters in ciuill state, when places of charge and importance are (through false commendations) committed to naughty and wicked persons, ordinarily they grow to be hurtfull to Church and Common-wealth, being insolent and burthenous to all that liue vnder them. So that the foolish and false praises are but to get some credite to the Wolfe, that he may the more freely deuoure and waste the flocke: And all this mischiefe ariseth from the vdaduised extolling of vnworthy persons. Therefore, as one must not speake of his neighbours fault, but in loue, discretion, and vpon good proote: so neither must he speake in his commendations, but in wisedome, and when his testimony is grounded on knowledge and iudgement. And so much for giuing out false speeches.

Receiuing of false reports.

Now followes for receiuing; which is a grieuous sinne before GOD as well as the former. For, he is not onely in fault that inuents lyes, but he also that receiues them, and giues credite to them, and is bold to ground his report to others, vpon them: and that both concerning others, and also concerning himselfe. To giue eare to a false report concerning another, doth bewray a great want of loue and good affection to the name of our brother, and an ill disposition also in our

selues,

selues, as may appeare, *Prou.17.4. The wicked giueth heede to false lips, and a lyer hearkens to the naughtie tongue.* Here the holy Ghost chargeth the receiuer of vniust reports to be a wicked person, and also a lyer. As if he had said: He that is glad to heare false tales of other men, is a naughtie person himselfe, and hath a false and euill heart. For if he had not, he would neuer entertaine and approue of Lyes. And in the *Psalme* 15. the holy Ghost sets downe this, as a difference betwixt a sinner, and a true seruant of God; That an vpright man will not receiue a false report against his neighbour.

Many men that haue no goodnesse in them, will not for their owne credit sake, and to saue their honestie (as we say) inuent slanders, and be the first makers and brochers of lyes: but if some impudent persons will come and buzze in their eares some odious false tale against professours, they will presently embrace it, it goes for currant, they tell it as confidently as if nothing could be more sure, and are as glad of it, as if it were some very gainfull and profitable thing vnto them. These men now, though they will carrie the name of honestie, yet by the testimonie of the holy Ghost, they are wicked and vngodly persons. *Reuel.22.15.* he saith, that without, that is, out of the Church of God, are dogs and sorcerers, and whoremongers, & murderers, and idolaters, & whosoeuer loueth or maketh a lie.

There be two broodes here mentioned, and as it were two litters of these cursed lyers. Some be so shameless, graceless, and impudent, that they delight to be coyning lyes, and busie their heads, in inuenting slanders. Others haue more care of their owne credit, and therefore will not be the first inuenters of lyes: but if any will bring a false slander vnto them, they will be ready and glad to entertaine and approoue it. It shall haue both their good word and liking.

So the high Priests and the rest of the Councell would not themselues inuent false accusations against *Stephen*. They had not yet vtterly hardned their faces, nor quite cast off all regard of their owne estimation: but when false accusers had brought a complaint, that he had spoken blasphemous words against God and *Moses*, they most willingly hearkened vnto it, being very glad to take that aduantage to proceed against him. Acts 7.1.

This may iuſtly reprooue them who are as ready to receiue a ſlander as the tale-bearer is to inuent it, and thereupon alſo to publiſh it to others, without further triall or examination of the truth. But aske them, Why would you ſpeake ſo falſe a thing, to defame your brother? Why did you ſo vniuſtly depraue him? This is the anſwer preſently; I did not bring it vp, I am not the firſt that ſpake it, it was told me, and I had reaſon to beleeue it, and I thought it to be true. Did you heare it? and did you beleeue it vpon the bare hearing? then you ſhew your ſelfe to be a fooliſh and ſinfull perſon. For ſo it is ſaid, *Prou.*14.15. that *a foole beleeueth euery thing, but the prudent man looketh well to his goings.* And they that are ſo readie to beleeue a falſe report againſt their brother, tell them of any thing that is good, and then none are more hard of beleefe then they. Tell them of that which may helpe them out of their ſinnes, and ſaue their ſoules, they will not regard it. Bring reaſon vpon reaſon, and neuer the nearer, you can by no meanes perſwade them. But bring falſe ware to a foole, ſuch as hurts his owne ſoule, and his brothers good name, and diſhonours God, and makes himſelfe a lyer; that is fit for him, this bargaine is quickly made, he is very eaſily brought to credit ſuch matters: and why? Becauſe he is a foole, lies are a fit bait for him. Lay theſe in his way, and he is preſently taken. For as the Spirit of God, is a Spirit of truth, and they that haue it, are delighted with the truth, and eaſily brought to giue eare vnto it: ſo is the diuell a lying ſpirit, and the father of lyes, and thoſe that he poſſeſſeth, he will make them beleeue euery lye, and diſtaſte euery thing which they ought to know, and to be perſwaded of, for the good of themſelues and others.

And therefore this excuſe will not hold out; I was told ſo; and (for anything I know) it is true. It may be it is ſo, and it may be it is not ſo. If the ground of your perſwaſion be no ſtronger, it is a fooliſh perſwaſion, and ſuch as your teſtimony ought not to haue reſted vpon. Very nature will conuince ſuch perſons of want of charity. For would any man be content, that another ſhould take euery flying report, and vncertaine rumour concerning himſelfe, and giue credite to it,

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and iudge ill, and speake ill of him vpon so slight occasion? Would not one thinke he had wrong to be traduced? Might he not iustly say thus to the rash reporter; You should haue tried out the matter, before you had bene carried away with it: You should haue searched whether it were so or not; talked and conferred with those that could tell the certaintie of it, before you had published or giuen credit vnto it. Is another then bound to deale so with you, and is it not your duty to do so to others? Must not we do, as we would be done by; and haue that care of anothers name and credit, that we desire another should haue of ours? Therefore this is very iniurious and wrongfull dealing, and those that haue this way fallen, must repent for it, and aske pardon: or else they may looke for the like measure from men whiles they liue, and to be depriued of eternall life when they die.

Further, hence we must learne to chase away such as are busie-bodies in discoursing of other mens matters, as the holy Ghost admonisheth vs: *As the North-wind driueth away raine,* Prou. 25. 23. *so doth an angry countenance, a slandering tongue.* When the ayre is thicke, and the clouds do threaten abundance of raine, the North winde ariseth, purgeth the ayre, and dispels the clouds, and makes the coast cleare: so must a wise man beare such grauitie in his countenance, as that he may blow away flattering slanderers when they come full fraught with lyes, and suffer them not to vnloade their naughty and lying stuffe in his eares. Therefore, if the maister perceiue any of his seruants to delight in secret whispering against others, & bringing newes how to traduce his neighbour, that they may get more credit vnto themselues, he must looke frowningly vpon such clawbacks, and driue them from him, giue them no hearing, nor the least allowance. This is a great fault in him, that cannot occupy himselfe in any better businesse, then in blemishing his neighbours fame: and it is as bad in the hearer, when he receiues them with kinde lookes, and giues them countenance, and maintaines them in this wicked course. It is the property of a foole to beleeue euery thing, as hath bene shewed: but a wise man must not be so light of beliefe, but must trie before he trust, and iudge with a righteous iudgement.

Indeed

Indeede in matters pertaining to our good, set downe in Gods Word, the quicklier and the easier one can beleeue them, the better it is: but for these idle tales, that tend to nothing but to breed vncharitable conceits against our brethren, let them haue no entertainment, vnlesse they come guarded with sound and good reasons, and proofes. For as we say of theft, The receiuer makes the theefe: so it is also in this case, The receiuer makes the lyer. For if the lyer could haue no vtterance of his ware, and no man would deale with him in such trafficke, but shake him off with sharpe reproofes, he would soone be weary of his trade. But now, because his wares go away so fast, and haue good sale, and so many Chap-men, he is in very good lyking with his old occupation, and giues himselfe still to his wonted coyning. Thus this Commandement is broken, in receiuing lies concerning another.

It is transgressed also, when one receiues lyes concerning himselfe, whether in flattery, or accusation. In the former, *Herod* faulted, *Acts* 12. The foolish people hearing his eloquent oration, and seeing his pompe and glory, would needs make a god of him: and they giue him the applause, crying, The voice of God, and not of man: now he sits downe by it, and was very well content it should be so spoken. It was a base and abiect thing for them to go so farre in flattering, and it was as great a madnesse in him, to take it to himselfe, and be glad of it. They played the fooles too much in giuing such false and blasphemous praise: and he played the foole farre more in receiuing of it.

So comes *Tertullus* to *Felix* the Gouernour, who (because he would curry fauour with him, and haue him serue his turne) grosly flatters him to his face, saying: *Sith we haue obtained great quietnesse through thee, and that many worthy things are done vnto this nation through thy prouidence, we acknowledge it most noble* Felix *with all thankes.* And thus he gloseth in the beginning, to bring his owne wicked purpose to passe. This was a seruile and sinfull practise, to lye and dissemble thus openly. For it was well knowne, and he was not ignorant, that *Felix* was a most cruell, vniust, and filthy person. Now *Felix* sits by, in guilty in conscience that he had bene an vngodly tyrant, and knowes

Acts 24. 2.

knowes all his praises to be false: yet the foolish man swallowes all, & was very willing to heare a long catalogue of false praises: in doing whereof he sinned grieuously. Therefore a man must be content with that praise which Gods word and his owne works do giue; and neither seeke for, nor receiue any more. That which *Salomon* saith of a vertuous woman, euery man must obserue of himselfe, *Let her works praise her*, saith *Salomon*, *Prou.*31.31. So must euery man be content with that praise that he deserueth, and not so much looke what other men speake, as what himselfe hath done.

Therefore this condemnes the foolishnes of those that will make much of and hearken vnto flatterers; and keepe company with such slauish persons, as will be alwayes giuing them vndeserued commendations, and that also before their face. For when these inchanters haue once bewitched them with their flatteries, telling them that they deale wisely, and take a good course, they play the good husbands and prouide well for their family and posteritie: then let Gods Ministers reproue them as long as they will, and their faithfull friends admonish them as much as they can: yet they beare off all with this, That howsoeuer we reproue them, yet others commend and encourage them in their course, and therefore they see no reason why they should not go forward in it, and hold them more precise then wise that mislike it. But who be they that commend you? Euen flattering Sycophants, and dissembling claw-backs, that will speake any thing for aduantage, and any thing is good if they hope to get by it. And why will you be so foolish to beleeue those that spake for your hurt, in that thing that your conscience either doth know, or may know to be altogether false? This is that which hardens the heart, this keepes from repentance, this makes one obstinate, that he will go on, and nothing shall turne him, whē he hearkens to such as will smooth him vp in any thing, and care not what they speake, so they may please; and so suffers himself rather to be deceiued & seduced by them, then admonished and led in the right way by God.

And this sheweth a very ignorant and foolish minde, that one is not acquainted with his owne estate, nor doth cast ouer his accounts that are betwixt GOD and himselfe. For

no bankerupt, that knoweth well that he oweth much more then he is worth, will easily be perswaded of the sufficiencie of his estate. For, if some companion as beggerly as himselfe, would come and tell him, You are a very rich man, you haue great wealth, you are able to buy lands, and purchase faire Lordships, and such other idle talke; would he be perswaded by him? Would he satisfie himselfe with this, and brag of his wealth, and take himselfe for some great person? No certainely; but he would account him for a madde man that would say thus: and himselfe would be neuer a whit the prouder for all these rich discourses. So, if a man would often rifle his owne conscience, go ouer his affections, and see how they be disordered, consider his actions, how farre they differ from Gods law, and thus vse to see into himselfe, and make a iust and true account of his debts and arrearages wherein he hath cast himselfe, then let a thousand smooth-tongu'd dissemblers perswade him, You haue liued honestly, you haue behaued your selfe well, and like a Christian: you are a very vertuous man: he would neuer receiue their false testimonie: but being guilty in his owne conscience, he would easily passe sentence vpon himselfe, and readily discerne their grosse flattery. But now, because men be so careless that they will not cast ouer their accounts themselues, and make a right reckoning, that they might know their owne estate, therefore others come and bring in false reckonings, and make false accounts: and so they be deceiued, and think themselues in a very good plight, when (in truth) they are most wretched and miserable. Therefore let euery man take heed of that praise that puffeth vp and hardeneth, and see that none perswade vs that we be better, or our sinnes lesse and fewer then they be. And so much for receiuing of these false testimonies, concerning ones self, which come in the way of praysing & extolling.

Not to yeeld to vniust accusation.

Now, for those which come in the way of accusing and depressing. As one must not yeeld to the flatteries of others: so neither must he yeeld to their false accusations against himselfe, that tend to make him thinke worse of himselfe, then indeed he ought, and to disable him to do that good which he should, and also hath liberty to do. So *Iob* would not

Iob. 27.5.

accord

accord to the sayings of his friends in this case. Although they charged him with many euils which he was free from, and would haue depriued him of his vprightnesse, which he was sure was in him, yet would not *Iob* consent vnto them, he would not while he liued forsake his innocency, and let go the equitie of his cause, nor thinke a whit the worse of his former life, or of his present estate, for all their proofes and reasons, that they did falsely apply against him. For, he knew that he had many times before, made all euen betweene God and himselfe, and had often cast ouer his accounts, and found himselfe acquited of all before God, in Iesus Christ, and that no debt remained to be laid to his charge. For, howsoeuer no man whiles his life endures, shall be so freed from the dregs of sin, but some spots of corruption will still cleaue vnto him; yet when he, in the sight of his faults comes to repent, & be sorry for them, and to pray to God for pardon for them, and to beleeue that God (for Christs sake) will forgiue them; he is as free then from the guilt and punishment of all his sins, as if he had neuer committed them.

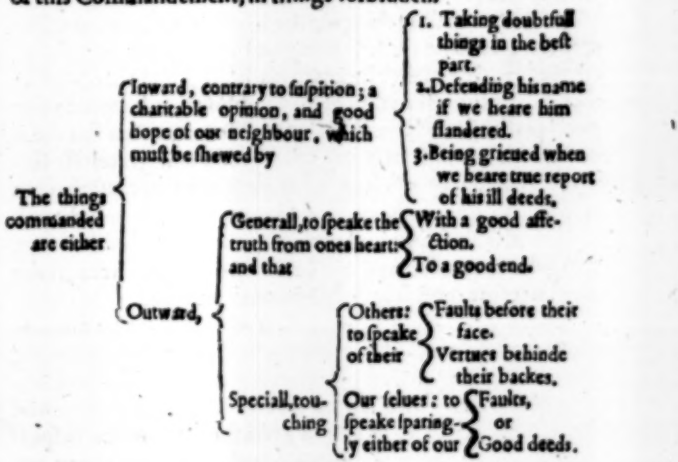
Now *Iob* knew, that he had often after this sort, set all reckonings right betwixt God and himselfe; and that no fault did hang vpon the score vnrepented, or vnpardoned. Therefore all their perswasions could not withdraw him from his faith, nor make him doubt of his sinceritie. For what-euer they said, yet his owne workes, and God, and his owne conscience said, that he was true, sincere, and guiltlesse of those crimes which they so sharply charged vpon him. Wherefore he set them all at defiance, that would offer to make chalenge to his innocencie. Though his wealth was gone, his children dead, his cattell stolen and killed, his seruants slaine, and his friends all gone backe from him; yet his innocencie stucke to him, and his assurance that he serued God in the truth of his heart, and the vprightnesse of his soule, abode by him: and this neither his friends, nor his foes, nor all the diuels in hell, could wrest from him: but he held it fast, notwithstanding all their assaults to the contrary. And that was the cause why he bare his affliction so patiently, and with so great comfort. But now, if he had yeelded to this false testimony and accu-

ſation euen of goood men, and ſaid; Indeed it is true that you ſay, I neuer had an vpright heart to God, I did all in hypocriſie and diſſimulation, nothing in ſinceritie, nothing in truth; he muſt then of neceſſitie haue held downe his head with ſhame; he had bene wholy oppreſt with griefe and vexation: all his good actions would haue affoorded him no ioy nor comfort, no conſolation or peace. For if they had bene in hypocriſie, they had bene all ſins, and he could not haue come to God with any comfort, nor had hope of any good ſucceſſe by prayer. For ſo he ſaith *Iob.* 27.8.&c. *What hope hath the hypocrite when God taketh away his ſoule? Will God heare his crie whē trouble comes vpon him? will he delight himſelfe in the Almightie? will he call vpon God at all times?* And thus if he had aſſented to their vniuſt accuſations, and depriued himſelfe of thoſe ſtayes and ſupports which the conſcience of his owne vprightneſſe did yeeld vnto him, he muſt needes haue ſunke downe vnder deſperation.

Vſe. 1. This ſerueth to confute thoſe, that when they be in truth ſound Chriſtians, and many infallible workes of true Chriſtianitie haue appeared and do appeare in them: yet if the diuell either do himſelfe, or elſe moue ſome wicked ſinner to roare in their eares: but they be hypocrites, and that they haue no truth in them, but haue done all in ſhew, & to be ſeene of men; ſtraitway they are ready to ioyne hands with Sathan, and vſe their owne ſtrength againſt their owne ſoule, and will ſeeke reaſons, to confirme the diuels falſe imputations, and to weaken their owne faith, and bring much needleſſe trouble, and many gripings vpon their ſoules: which (if they had withſtood theſe lies) they might haue eſcaped. Nay (ſay they) ſurely it is as they ſay, God hath met with me now, they ſhould not haue had power to ſay ſo, had it not bene ſo. I am falſe, all that I haue done is in vaine, it was in ſhew, and not in truth.

And why ſo? Is not the diuell a lier? and will you ſo lightly giue him credite, and that at the firſt? But this is a great fault and weakeneſſe. For, as one ſhould not yeeld to the vniuſt and falſe praiſes of another; ſo neither muſt he condemne himſelfe vpon ſo ſlender a ground as the diuels, or diuelliſh mens words. Nay, one muſt not ſo wrongfully robbe God

God of his praiſe, and himſelfe of his comfort. And as the former perſons were ſo eaſily ſeduced in matter of their commendation, becauſe they ſeldome or neuer looke ouer their ſinnes; ſo theſe are ſo quickely put in doubt of their vprightneſſe, becauſe they do not vſe to marke what good workes they do, and conſider what graces God hath beſtowed vpon them. For, if men would not be alwayes looking and ſearching into their infirmities, but ſometimes lift vp their eyes to the mercies of God, and take a view of that ſtrength which he hath giuen againſt ſinne, and power to do ſome good things, and keepe as perfect a reckoning of Gods graces and benefits, as of their owne ſinnes and afflictions; they would not be ſo ſoone driuen from their hope, and put out of comfort: theſe falſe accuſations would not daunt them ſo much, but they would take faſter hold of Gods mercy. So much for the breach of this Commandement, in things forbidden.



Firſt for, the inward duty; here euery man is bound to haue a charitable opinion, and good conceit of his neighbour, with a deſire of his good name and credit. This louing perſwaſion of his heart, is contrary to the former ſuſpecting and miſdeeming. For as ſuſpition allowed makes one lie open to all the

sinnes that follow it, both in giuing and receiuing ill reports. So this being obserued, that our hearts be well seasoned with this charitable opinion, & desire of our brothers credit, we are sure, neither our selues to become slanderers, nor to be tainted by receiuing the venome of false slanders, from other mens mouthes: therefore to mound our selues against other breaches of this Commandement; First, get our hearts to giue our neighbours that allowance, which wisedome and charity will affoord them. Now whether we haue this maine and principall vertue of this commandement, or no, it must be tried: and euery one may know his owne heart by these three rules.

Rules to trie our affectiõs towards our neighbours good name.

First we must alwayes take doubtfull things in the best part. If any sence can be found better then other, let that be had. If matters be not too euidently ill, alwayes a heart that is charitably disposed to his neighbours credit, will seek the best interpretation; & (as neare as he can) make the best of euery thing.

But if one construe things in the worse sence, and wrest euery thing to some euill meaning and intent, this man sheweth plainly, that malice lurkes in his heart, and that he neither desires the estimation of his neighbour, nor carrieth any good perswasion of him in his heart. Therefore *Paul* sets them downe in the midst of many other grosse and graceless sinners, *Which take all things in the worse part*; because this is a plaine proofe and testimony of a heart poisoned with the gall of vncharitable suspition. Let this be the first triall then: when things be vncertaine, and will beare two constructions, take them after the most fauourable manner you can.

Rom. 1. 29.

Secondly, a louing heart, and good affection to another mans credite, will shew it selfe in the tongue, by defending him, and taking his part, if we heare any slanders spoken against him. For silence is a betraying of his innocency. And therefore, if another (in hatred) will shew his malice in speaking lies in his disgrace, then we must (in loue) open our mouth, and shew our good will, by relating the truth in his defence. Thus *Ionathan* knowing *Dauid* to be a vertuous and worthy man, and that all those things were altogether false that *Saul* imagined concerning him, and that the king was mis-informed, and mis-led by picke-thankes: he will not (though

(though it was his father, and that with danger of his life) hold his tongue, but discharge a good conscience, and declare the innocencie of an innocent, against all that will come to slander him. Therefore this serueth to confute those that will beare men in hand, that they beare a very good minde, and a great good will to professours and Christians, that be the seruants of God: but you shall neuer heare a word come from them, to defend them, though they be in place where they be railed on, and vniustly accused. They thinke they haue quit themselues well, if they can say thus: I haue bene in such a place, and there were such a company of wicked persons, that railed at professours, and vilified them with all the indignitie they could, and spared not to speake intollerable lies against such, and such honest men. And what did you all this while? Why, surely, I was sory, but I could not helpe it: I did not ioyne with them, but I euen held my tongue, and let them go on, and spake neuer a word. Did you say nothing? you may say that with shame enough. What did you there then? But there were more noble, and more learned, and men that had more authority then I, at the same time; and what reason had I to speake before them? they should haue spoken in the defence of those that were abused. Should they? and did not? And why did not you then? Suppose your selfe had bene the partie slaundered, what would you then haue done? Why I had good reason to speake in mine owne cause, and to stand for my selfe; Who would stand by as though he were tongue-tied, and heare his credite troden vnder foote, and speake neuer a word in his owne defence? And haue you so quickly forgotten that rule and principle of nature, To loue your neighbour as your selfe, to do to him, as you would be done by? Could you haue found words to haue spoken for your selfe, and are you dumbe for another, whose innocencie and worth was as great as your owne? Where is your loue and good will? What mind beare you to his good name? *Pfe.*

Here now one must needs confesse in his heart, that he wanted that good affection to his neighbours reputation, that he should haue had. For if the disgrace of our neighbor, would

hinder him from doing that good that he might otherwise performe in his calling, and so darken Gods graces that are in him, and diminish the fruit that might proceed of them, a man is bound in such a case to stand as earnestly and as stiflie for his neighbour, as for himselfe. Thus we may trie our heart by the second rule: if we find our tongue readie to maintaine our brothers name against back-biters, and iustifie his innocencie against false accusers.

Thirdly, we shall easily discerne what affection we beare to our brothers credire, by our griefe and sorrow, which we conceiue, when we heare a true report made of any fault or sinne that hath indeede blemished his name, and made a grieuous breach into his reputation. If we be grieued and sorrowfull for his faults, whereby he hath deserued disgrace, and diminished his credite; then it is sure, that we are well affected to him, and beare that good desire that is here commanded.

Ezr.9. Thus *Ezra* shewed how deare the names of Gods people were vnto him. For he hauing heard of that foule and reprochfull sinne, that they had taken strange wiues, and mingled the holy seede with the profane, he wept and mourned, and confessed that he was ashamed, and could not lift vp his face towards heauen. But what had he done? He was cleare. One would haue thought he had no cause to be ashamed. He had not offended in this point. A naturall man would rather haue said, You be a company of naughty persons: What? are yon not ashamed thus to forget God, and go cleane contrary to his commandement in this sort? and so haue fallen to railing and reuiling them. But he was not of that minde, he loued his neighbours name better then so. And therefore he pitied them, and was as carefull to heale their fault, as he would haue bene dealt withall in the like case himselfe.

So that if we can mourne and weepe when we heare of other mens faults, as *Paul* did for the Corinthians 2.*Cor.*12.4. and pray for them, and admonish them, and vse all meanes to bring them to repentance, we loue our brothers credit. And he that can thus conuert his brother from going astray, Iames.5.20. hath done the part of a good man, and louing friend. For he hath healed the soule, and cleared the name, and couered a multitude

multitude of ſinnes, And ſo much for this inward dutie, and the three notes and trialls of it

Now follow the outward duties: which are either generall, or ſpeciall. And firſt for the generall. That is, to ſpeake the truth from ones heart, as *Dauid* in the 15. *Pſal.* Not to ſpeake the truth alone, but alſo from our heart: neither after a flattering and diſſembling manner, nor after a railing and reprochfull manner. Not for hope or feare, or by compulſion, but heartily to ſpeake iuſt as the cauſe is, without ſeruing our ſelues. This is one ſpeciall commendation of Chriſt; That no guile was found in his mouth But yet theſe two rules muſt be kept in ſpeaking the truth; Firſt, that we ſpeake with a good affection. For if one ſpeake the truth in wrath and paſſion, from a diſtempered mind, the words indeede are not ſinfull, but the manner is wicked, and he breaketh this commandement. Many will haue a care, to vtter nothing but that which they can iuſtifie, and prooue to be true. But their affection is altogether diſordered. For in a reuengefull minde to eaſe themſelues, whatſoeuer euill they know by a man, out it ſhall go, without regard of edifying others, or conuerting the perſon. For being in a rage, they care not how farre they diſcredit their neighbour. Now this rude and vngodly powring out of the truth, is ſinne againſt our neighbours name, as well as to lie and back-bite. So that alwayes our true ſpeech muſt come from a louing heart, and a quiet and well tempered minde. If one ſpeake vnſeaſonably to hurt his neighboure, he offends in deliuering the truth.

Eſay. 53. 9.

1 Two rules muſt be kept in ſpeaking the truth.

The ſecond rule: That one muſt looke his end to be good, that one do aime at Gods glory, and the edification of men. For the Apoſtle ſaith, *Col.* 4. *Whatſoeuer you do, let all be done to the glory of God.* If one be about to ſpeake any thing, let him firſt looke what glory he may bring to God by ſpeaking it. Secondly, ſee what profit may redound either to thoſe to whom we ſpeake, or to the partie of whom. Elſe neuer ſpeak of other mens faults, but when we can ſay, this profit will come, either to giue warning to others, that they may take heede, or that our ſelues may learne more to hate the ſinne, or that the partie of whom the ſpeech is, may be brought to a ſight and reformation of his fault. But if we can ſee no good that will ariſe by our ſpeech, then we ought not to ſpeake at all

of

of other mens faults. So that we must speake the truth from our hearts, with a good affection; and in good discretion, that God may haue his due praise, and man his due edification. Thus much for the generall dutie.

Rules to be obserued in speaking of others.

Now the speciall concerneth either others, or our selues. In speaking of others, these rules must be obserued; in praysing, to speake in others commendations, rather in absence then when they be present. Because if we commend them to their faces, though our testimonie be true: yet it may seeme more to sauour of flatterie, then of liking the graces that are in them: and besides, through our infirmitie, it is not without danger of making them proud and conceited. But in their absence we are to speake the truth as much as we can to the praise of Gods gifts in his Children, that so we may win more credit to their graces, and they may be able to do more good with them. And thus (as time and place and our calling requireth) it is our duty to giue true and due commendations to Gods seruants. But for reproofe, and speaking of other mens faults (all circumstances considered) let it be before their faces. The fittest time and season of commending, for the most part is in absence: but of reprehending, when either the partie alone is present, or he is one that is present, or at least the thing may be brought to him whom it concerneth.

Leuit. 19. 17. For so the holy Ghost commands: *Hate not thy neighbour, but tell him plainly of his fault.* Tell it not another, but be as plaine & round with him as you can, so that it be with good termes, and with due regard of betters and superiours. This is contrary to many, that neuer speake so much to magnifie others good parts, as when the parties themselues are within the hearing; and neuer so much of their faults and frailties, as when they are furtheſt off that are faultie.

This shewes that the one comes from a fawning disposition, to currie fauour, rather then in acknowledgement of Gods graces: and the other, rather from malice, and reuenge, then from loue and desire of the parties good. For modestie forbids vs to make a rehearsall of ones good things before his face, vnlesse it be (when he is deiected, and too much depressed) to raise him vp. And this we must obserue in speaking

concerning

concerning others.

Now concerning our ſelues, this rule muſt be kept, that we ſpeake as ſparingly as may be; Firſt of our infirmities, leſt it giue a ſuſpition of pride and hypocriſie, or elſe diſgrace vs much that we be diſabled thereby from doing that good which otherwiſe we might haue performed. Alſo the ſame rule is to be kept in ſpeaking of our vertues; for feare leſt at laſt we ſhould grow to wexe proud in our imagination, or at leaſt giue others occaſion to iudge vs arrogant or vaine glorious. Now theſe things no man in the world is able perfectly to fulfill. For almoſt in euery branch we are ready to offend.

But the vſe that we muſt make, is, firſt to ſee our wants, *Vſe.* then to confeſſe and acknokledge them in humilitie before God; and laſtly, to pray for aſſiſtance, and to beſeech God, that as he hath giuen vs his holy Law, ſo he will giue vs an holy heart, that we may keepe it, and yeeld obedience vnto it in ſome meaſure of vprightneſſe. And ſo much for the firſt fiue Commandements of the ſecond Table, which concerne all outward actions, and all inward thoughts, with conſent. Now followeth the tenth and laſt Commandement.

The tenth Commandement.

Thou ſhalt not couet thy neighbours houſe, neither ſhalt thou couet thy neighbours wife, nor his manſeruant, nor his maid, nor his oxe, nor his aſſe, nor any thing that is thy neighbours.

THis laſt Commandement forbids the leaſt thoughts and motions of the heart againſt our neighbour, though there be neither conſent, nor yeelding of the will. And requireth ſuch a contentednesſe with our eſtate, as that we neuer haue the ſmalleſt motion tending to the hurt of our neighbour in any ſort. Yea, that we haue ſuch a loue of our neighbour, as neuer to thinke of him, or any thing belonging to him, but with deſire of his good euery way. To couet,

couet, in this place, signifies to haue a motion of the heart without any setled consent of will.

Doctrine. From this then, that God here forbids coueting, we learne that the first motion and inclination of the heart to any sinne, though a man neuer yeeld to it, nor cast about how to bring it to passe, is a sinne. And the reasons are plaine; first because God hath forbidden it. As *Paul* saith, he had not knowne lust to be a sin, but that the Law saith, *Thou shalt not lust.* He knew, and many heathen men that neuer heard of Gods law, did confesse that the inward thoughts, ioyned with consent, and full purpose to do them (if occasion serued) were sinnes. But for those motions, that did but (as it were) passe through the heart, and stayed not there, aud had no place of abode yeelded to them, but were shut out so soone as they entred in, he could neuer haue bene perswaded that these were faults, and prouoked Gods wrath; but that he knew and beleeued that the Law of God condemned them. Secondly, if one examine these by that generall rule, Do as you would be done by: he shall see that they agree not with it. For no man would be willing to haue another man conceiue the least flying conceit or thought that might hurt him, though he neuer went about to put it in practise: and therefore also he must be driuen to confesse, that it is a sinne in him, to haue such thoughts towards another. Thirdly, if we consider the cause, whence these vnsetled lusts do proceed, it will appeare that they are sinfull. They are fruites of originall sinne, and proceed from naturall corruption: now who can draw a cleane thing out of that which is vncleane? there is not one. Who can pull good fruit from off a bad tree? Being then effects of our naturall pollution that we receiued from *Adam* (for if we had continued in innocencie, we should haue bene perfect without any such motion of the heart) they are sinfull, and make vs liable to the curse and iudgement of God. For, whatsoeuer cometh from sin, is sin. Lastly, if the fruites hereof be marked, they shall appeare to be euill. Saint *Iames* cha. 1. v. 14 sets downe the effects of these ill thoughts and motions: *Euery man* (saith he) *is tempted, when he is drawne away by his owne concupiscence and is enticed.* Thus he shewes, that let one make

Rom. 7. 7.

Iob. 14. 4.

as little account of these thoughts as he please, and thinke them small matters; yet the worke that they do, is not small: for they draw away the heart from the presence of God, and they intangle the minde with desire of vaine & hurtfull things. And when we are haled away from holy meditations of God, to hearken to the motions of lust, then quickly we yeeeld inward consent, and so fall to outward practise of actuall sinne.

Which if it be not stayed, and healed in time by repentance, it bringeth euerlasting death. So that these first lusts are like a little sparke of fire, lighting vpon tinder or tow, which if they be not quickely quenched, will grow to a great flame. For there is not the least of them but it hurts the heart, & makes it more vnfit to pray, or heare, or do any thing that is good, but more prone to be drawne to any euill: and therefore it is not slightly to be passed ouer. So that because these lusts break Gods Commãdements, and are against the law of charitie, and come from an euill cause, and bring with them such euill effects, therefore the least euill imagination arising in the heart, without any agreeing of the minde to put it in practise, is sin, and deserueth the curse of God.

The vse that we should make of this, is, our continuall humiliation; for that our nature, and the whole frame of our soule and body is such, as no minute (almost) goeth ouer our head, but some euill and vaine motion or other goes through our heart, and springeth out of the sincke and puddle of our flesh. Our nature is like a great fire-brand, that if it be neuer so little stirred, sends forth many sparks on euery side. Therefore we must learne, in this regard, to deny our selues, & humbly to fall downe before God, beseeching him to heale our corrupt nature, and to wash and cleanse it more and more by his holy Spirit. Then we haue made one good vse of the Law, when we are so touched with the sight of our sins, as that we goe quite out of our selues, when the Law hath so stopt our mouth, as that we can alleage nothing in our selues, wherefore we should not be damned; and therefore to relie and cast our selues onely on the mercies of God in the merites of Christ. Vse 2. Rom. 3. 19.

Againe, this teacheth vs to vse all good meanes to keepe our heart from these ill motions, and hinder this fire-brand from sparkling Preseruatiues against wicked lusts.

1 ſparkling abroad. Firſt, make a couenant with our eyes, to looke vpon nothing, and our eares to heare nothing, and all our ſenſes to admit nothing into the heart, that may ſtirre vp
2 and prouoke the naughtineſſe of it. Secondly, take downe the fleſh often, by faſting, prayer, and hearing, and ſuch other ſpirituall exerciſes. For this is the cauſe why our corruption growes ſo ſtrong, becauſe we do not ſet our ſelues to reſiſt & fight againſt it. For if we would vſe all good means that God hath appointed to kill and crucifie it, and beſeech him to giue a bleſſing vpon the ſame, it would be an effectuall help to vs, &
3 we ſhould preuaile more againſt it. Thirdly, let vs learne to ſet our minds on worke alwayes with ſome good meditation, and holy deſires and thoughts. For mans heart is reſtleſſe, like the watch of a clocke while the poiſes hang at it; which if it be not ſet aright, will go wrong: ſo while we liue, if we do not by grace direct our heart towards God and man, corruption will draw it to all diſorder and confuſion. Therefore it is that many are ſo troubled with ill motions, & continuall boiling of ill thoughts, becauſe the heart is not buſied and taken vp with ſome good thing. For if grace ceaſſe working, corruption wil ſtrait be doing. So much for this point, that the firſt motions ariſing from originall ſin, are to be condemned. For if the conſenting be euill, the conceiuing cannot be good; if the proceeding be wicked, the beginning is of the ſame nature.

Houſe) The houſe is put in the firſt place, not becauſe it is more deare and neare then the wife; but becauſe this iniury in deſiring the houſe, extendeth it ſelfe to the husband, to the wife, to the children and ſeruants: yea, to the beaſts alſo and cattell. Euery one hath a part in it. The hurt thereof is more generall then of the reſt: therefore it is placed in the firſt place. In that this breach is ſet in the firſt place, becauſe it is hurtfull to more; we learne that thoſe ſins which are iniurious to many men, are moſt hurtfull to ones ſelfe, and moſt hated of God. And for this cauſe, coueting other mens houſes is ſet in the firſt ranke, and in the chiefe place of it; as that which is moſt to be abhorred. So in *Eſay*, the Lord pronounceth an eſpeciall woe and curſe againſt thoſe, that ioyne houſe to houſe, that they may dwell alone in the land. And in *Iob* he

Sin, the more hurtfull, the more damnable.

Eſay. 5. 8.

he ſhewes, the curſe and vengance of God is due vnto thoſe which are ſpoilers of houſes: *He pulled downe houſes which he built not.* It were a foule fault for one to begin well, and end ill, to build houſes for the harbour and help of mankind at the firſt, and after to deſtroy and pull downe thoſe which he hath built. But when he finds things in good ſtate, and there was roome enough for his neighbours to dwell by him, before he came; then for him to pull downe houſes, and to vnpeople the land, and waſte the country, is a moſt horible and indigne thing, ſuch as for which God hath prouided a condigne puniſhment. Therefore God threatneth that he will cauſe his fierce wrath to raine vpon his meate, and make him vomite his ſweet morſels, and the arrowes of his vengeance ſhall pierce him thorow. *Salomon* alſo ſhewes what kinde of people they be for the Common-wealth. For they are readie to excuſe themſelues: that they deale with baſe fellowes, and meane companions, that muſt not be compared with men of ſuch worth as themſelues are. Better a thouſand ſuch refuſe perſons ſhould want (ſay they) then a gentleman of place and worſhip ſhould be without his delight, and plentifull maintenance for his degree. But they do not onely oppreſſe hereby men of the lower ſort, but alſo they ſtrike dangerouſly at the Prince, and at the whole land. For *Salomon* ſaith, that the ſtrength and honour of a king, conſiſteth in the multitude of people. They weaken the ſtate of the Prince, and the ſtay of the land, and by conſequent are enemies, and in truth the moſt ſecret vnder-miners of the whole ſtate. Theſe are wicked perſons, ſuch as the Prophet ſpeakes of, that deſolation and deſtruction are in their paths; and their foot ſteps (whereby you may trace them) are, waſting, ſpoyling, and ruinating the houſes and liuings of poore men. This is to proclaime to the world, that there is no feare of God before their eyes.

Iob.20.19.

Iob.20.16. &c.

Prou.14.28.

Eſay.59.7. Rom.3.16.

Rom.3.18.

Now, the meanes whereby we may keepe our ſelues from coueting, and much more from taking away our neighbours houſe, are firſt to conſider that the houſe we haue alreadie, is better farre then we deſerue. There is not any that dwels in ſo poore a cottage, but his habitation is better then his merits could purchaſe; yea though he were in a dungeon. For he

Preſeruatiues to reſtraine vs from ſpoyling our neighbours.

he hath deſerued to be ſhut vp in hell. Then againe, it doth not yet ſeeme good to God, to giue him a better, and therefore he ſhould content himſelfe with that he hath, and confeſſe that God is wiſer, and knoweth what is good for him, better then himſelfe. Thirdly, conſider the deceitfulneſſe of our owne hearts: One thinkes now, that if he had a fairer houſe, he ſhould be more at quiet: but may not this be a falſe perſwaſion? may not God croſſe him with ſickeneſſe and diſeaſes, with ſhame and diſgrace, with troubles and horrour of conſcience? and then the walles will not comfort him, the rooſe and couering, will not bring him any peace. It is not the dwelling that will bring quietneſſe, nor the change of the houſe that can ſettle the heart: vnleſſe we change our couetouſneſſe and wickedneſſe, for contentedneſſe and goodneſſe, we ſhall haue great greife & vexation in great and faire houſes, and in the midſt of our aboundance: but if our heart be good and reformed, we ſhall liue quietly and die bleſſedly, in whatſoeuer houſe or place we liue or die.

Nor his wife.

Wiues ought to be deerely beloued of their huſbands.

THis is added as the next chiefe thing in deſiring whereof our neighbour is grieuouſly wronged. So that ſith he ſetteth the wife before the other goods, hence we may gather, that the wife ought to be more deare to men then all their ſubſtance. So *Prou.* 19.14. *Houſe and riches are the inheritance of the fathers: but a prudent wife commeth of the Lord.* Houſe and riches alſo are the gifts of God: but he meaneth, a good wife is a more ſpeciall, immediate, and excellent gift. As *Prou.* 31. 10. *A vertuous woman is more precious then pearles.* And ſo it is written, that *Adam* was not in his full happineſſe, till God had giuen him *Enah*, who was beſtowed on him, as a ſpeciall outward comfort, by whoſe louing ſociety, he might be helped euery way. Men therefore muſt hence learne to make account of their wiues, more then of any earthly thing beſides. For, ſhe is fleſh of his fleſh, a part of himſelfe, and a member of his body; which cannot be ſaid of a parent or a child, or brother, or anie kindred; and ſhe may well be valued aboue the pearles. For no Iewels can do that good that a good wife can and doth. For, if he haue griefe within, or buſineſſe, or troubles

troubles in his outward eſtate, other things be dumbe, and cannot helpe him: but ſhe can refreſh his ſoule with good counſell, ouerſee his buſineſſe in wiſedome, helpe his body in and againſt ſickneſſe and infirmitie, and encourage him in his calling, and be a ſtay and ſuccour to him in all things. There- *Vſe 2.*
fore, thoſe be miſerable and baſe minded men, that ſet their deſire ſo much vpon the outward things of the world, that if their wife and their wealth were laid in the balance together, they would ſooner part with tenne wiues one after another, then loſe their filthy lucre and worldly commodities. They would thinke it an iniury in the wife, if ſhe ſhould chuſe rather to haue her husband die, then her wealth to be taken from her. And why then do they beare this vnnaturall affection towards her? Therefore men ſhould pray to God to giue them that heart and minde, that they may performe all due honour and beneuolence to their wiues. For if they loue not at home, they will luſt abroad: and if ſhe haue not her allowance, o-
thers ſhall haue more then their allowance. And it confutes *Vſe 3.*
thoſe that make it a light matter to wrong another in his wife, which is an iniurie of the greateſt hurt, and an offence of moſt bitter griefe. Many that would be aſhamed to ſteale ones horſe, or picke his purſe; yet thinke it no great thing to abuſe the wife: which of all other robberies is the worſt. Other goods are to a good husband but as duſt and chaffe, in compariſon of her. And it would more grieue him, and be a greater indignitie to haue her defiled, then to ſee all his ſubſtance ſpoiled and conſumed.

Wiues alſo muſt hence learne ſo faithfully to carry them- *Vſe 4.*
ſelues, that they may be worthy this place and eſtimation. For howſoeuer her ill dealing cannot free him from his duties yet ſhe ſhall be ſo much the more faultie and worthy of puniſhment, if being appointed for ſo great an helpe, and receiuing from him ſo great loue, ſhe be rather a diſcomfort and hinderance, then an helpe and comfort vnto him. Now it followeth; *Nor his man-ſeruant, nor his maid-ſeruant.* In the next place, God ſets downe the ſeruants before the cattell or any other wealth. Whence we learne, that a man ought to make more account of his ſeruants then any other goods; becauſe

Seruants more to be accounted of then riches.

God alwayes makes more reckoning of mankinde, then of other creatures; and we muſt eſteeme things as God values them. Now in the Law, thoſe that ſhould ſteale any other thing, were not to ſuffer death for it, but to reſtore fourefold. But he that ſhould ſteale men, (as then ſome wicked men would, becauſe they could ſell them for ſlaues to their great aduantage) he was to die for it. So that we ſee God preferres a ſeruant before a beaſt; therefore alſo our iudgement and eſtimation ought to be conformable vnto his. So *Iob* ſaith, that he would heare his ſeruant, and giues withall a ſingular reaſon for the ſame; He that made me in the wombe, did he not make him? ſo that both were made in the wombe, both had one nature, one Creator and Redeemer. In all the former reſpects there is no difference of bond or free: but there is an equalitie betweene the ſeruant and the maiſter. The ſeruant if he be elect and holy, hath as much right in the bloud of Chriſt, and ſhall haue as good part in the glory of Chriſt in heauen, as the maiſter. And therefore he is much more excellent, and to be ſet farre aboue all other goods. Likewiſe, they are the moſt profitable goods, and in that regard to be more highly eſteemed. For if one had neuer ſo many cattell, and no ſeruants to looke to them, they would bring him much trouble and little gaine. If one had in his poſſeſſion neuer ſo much land, & none to manure and husband it orderly, it would yeeld him no commoditie. Therefore maiſters muſt learne to haue a great care of them, and ſet more by them then by the beaſts, and not to be iniurious vnto them, though they ſeeme neuer ſo baſe. For the moſt contemptible ſeruant in the world, is of more worth, by nature, then the moſt excellent bruite beaſt. And the moſt abiect hand-maid is more to be regarded, then the beſt gold or richeſt treaſure.

Exod. 21. 16.

Iob 31. 15.

Galat. 3. 28.

Vſe 1. Therefore this ſerueth to confute the crueltie and couetouſneſſe of ſuch, as do ſhew more loue and good vſage to the beaſts, then to men made after Gods Image, and committed to their charge. For when their cattell do take paines, they prouide foode and dreſſing: and if they be ſicke and diſeaſed, they ſeeke all poſſible meanes to haue them cured and recouered. But let their ſeruants riſe vp early, and go to bed late, and trauell

uell ſore all day: yet little, or no regard is had, either of their diet, or warmth, or other comfortable refreſhing. And though they be ſicke and weake in their houſe, and lie hard by them, they wil not ſo much as go to them, with any care or diligence, but rather make a ſpoile of them in defrauding them of their wages. This is great crueltie, and God payes them for it accordingly: For either he plagues them with vnfaithfull ſeruants, or elſe makes them ſo odious, as no ſeruants will abide with them, but the whole toyle lyeth vpon themſelues. And indeed, ſith they priſe beaſts aboue men, and beare a greater affection to their goods, then to the image of God in man, it is moſt iuſt, that their beaſts and goods ſhould be turned into a burthen and vexation vnto them.

And this may be alſo for the inſtruction of ſeruants; That foraſmuch as God doth preſer them before all other goods, therefore they ſhould ſo behaue themſelues as they may anſwer to their place. For where God giues more wages, he doth require more worke, or elſe he will lay on more puniſhment. And therefore it ſerues vtterly to condemne ſuch as be idle and wicked, that if ye looke into them, you can ſee them good for nothing, but giuen to ſwaggering, ſwilling, and diſguiſing themſelues in their apparell and behauiour, they fill the houſe full of ſinne, and pollute it with vnchaſtitie, and all manner of diſorder. It is iuſt, they ſhould be leſſe made of then the beaſts; becauſe they make themſelues worſe then beaſts. For the Oxe, the Aſſe and Horſe, do till the ground, and carry burthens, and ſo returne ſome commoditie to their maiſters. But thoſe that will neither do nor learne any good, but ſet themſelues in all their behauiour to croſſe God, his word, and ſeruants, are more baſe, and vnprofitable, then the earth it ſelfe, and therefore vnworthy of that reſpect, which otherwiſe they might and ſhould haue, if they were painfull and profitable in their places. *Vſe 2.* Iob 30.8.

Nor any thing that is his.

HAuing before touched the matters of greateſt weight in their kinde, and vnder them comprehended the reſt; now he generally handleth things of leſſe worth: and char-

geth vs precisely, that we must not couet any thing belonging to our neighbour.

Doctrine. So that we must obserue hence, that the least motion after the least thing of our neighbours, is sinne and a breach of this Commandement. Men will (it may be) yeeld that the coueting of our neighbours house, wife, or seruant, is euill and vniust; for these be matters of some moment. But for a little corne, a little grasse, an apple, a point, &c. these, they say, be trifles, not to be stood vpon. Nay, there is nothing so small, but it is something; and being comprehended vnder the word (any thing) must not be coueted. Therefore God to meet with these Obiecters, as in the fourth Commandement, so here, hath branched it out in so many particulars, and at length comprehended all other things, not expressly named before, in a generall tearme, that men might haue no shift or euasion, but might be compelled to confesse, that all coueting, as well in small matters, as in great, is sinne before him, and therefore makes vs subiect to his wrath and malediction.

Vse 1. This reprooueth those, that for weightie matters of some value, will hold their hands at least: but for small things that they thinke a man may well spare, they giue libertie, not to their hearts onely, but also to their hands. And then they say, Oh, this is nothing, I pray God we may neuer do worse: but yet it is not well, that one doth so ill. For though he do no worse, yet if he do this still, it will bring him vnder the curse, and will certainly in time draw him to greater matters. For if a small sparke be suffered to lie long in the thatch, it may easily set the whole house on fire. And he that will disobey God for a little, will disobey him more for a great deale. And he that is bold to corrupt his conscience for a penny, will be more ventrous for a pound. And though the matter be small wherein one offends; yet it is not a small matter to offend God. He can spare it. But God will not spare thee, if thou take it with sinne against his law.

Vse 2. Therefore the vse that we must make, is to beseech God to giue vs a contented heart, and so to like of our owne estate, as that we may couet nothing that belongs not vnto vs. Which grace we shall obtaine, if we get a firme & true faith in Gods promises

The meanes to get contentednesse.

promiſes and prouidence. For if one be ſtedfaſtly perſwaded that God hath appointed him this houſe, this wife, this ſeruant, then he will be content therewith. For we muſt needs yeeld, that Gods wayes be better then ours, that his decree is moſt iuſt in it ſelfe, and alſo beſt for vs if we be his.

Alſo, one muſt haue faith in Gods promiſes. For when one ſeeth no helpe for him by any lawfull meanes, and is not reſolued that God will prouide for him, and will ſee that he ſhall lacke nothing: then originall ſin will lay about it, and ſeeke to prouide for it ſelfe, and ouer flow with idle and ill wiſhes and deſires. But if we caſt our ſelues on the promiſes of God, who hath giuen vs his faithfull word, that he ſhall want no good thing that feares him: and he will be a Sunne & ſhield vnto the righteous man, & will *withhold no good thing from him that walketh vprightly*; this will breed ſuch contentment in the ſoule, & ſuch a comfortable reſting on Gods prouiſion, as that we ſhall not be troubled with theſe wandring luſts, after that which is our neighbours; but ſhall be well ſatisfied with our owne, which our gracious God in his heauenly wiſedome and rich mercie hath aſſigned vnto vs. And ſo much for the expoſition of the law. Which muſt ſerue to this end, that ſeeing our owne vnrighteouſneſſe and inſufficiencie, we ſhould be humbled in our ſoules before the iudgement ſeate of the Almightie, and then to flie to Chriſt to be our righteouſneſſe and ſufficiencie. And finally, to make this the rule of our life, and a lanterne to our feete; That though we cannot attaine to the perfection which the law requires, yet we may haue that vprightneſſe which God accepts in Ieſus Chriſt. For if we haue reſpect to all the Commandements, and labour faithfully to keepe them (though we cannot perfectly fulfill them,) then ſhall we conſtantly enioy all thoſe bleſſings and graces, which God hath promiſed to his righteous ſeruants, all the dayes of our life; and when we haue finiſhed this ſhort & troubleſome pilgrimage, we ſhall for euer inherit that glorious kingdome, which our Lord Ieſus Chriſt hath purchaſed for vs with his moſt precious bloud. Vnto whom with the Father and the holy Ghoſt, three perſons, and one onely wiſe, holie, and eternall God, be aſcribed all power, praiſe and glorie for euermore. Amen.

Pſal 34.9. Pſal.84. 11.

Pſal.119.6.

FINIS.

The Catechiſme.

What is Catechiſing?

It is [a] an inſtruction, eſpecially of the ignorant, in the grounds of Religion.

What are the parts of a Catechiſme?

They [b] are either of GOD, or of his kingdome.

What is GOD?

God is an [c] eſſence, that hath his being from himſelfe.

What do you conſider in GOD?

His { Properties, and Trinitie of perſons, in the vnity of eſſence.

What is a propertie in God?

It is an [d] eſſentiall facultie in God, according to the diuerſe manner of his working.

What is a perſon in the Trinitie?

It is [e] a diſtinct ſubſtãce, [f] hauing the whole Godhead in it.

How many perſons are there?

[g] Three: the { Father. Sonne. Holy Ghoſt.

What is the Father?

The firſt perſon of the [h] Trinitie, that of himſelfe eternally hath begotten his onely Sonne.

What is the Sonne?

The ſecond perſon of the [i] Trinitie, that in the vnity of eſſence, is eternally begotten of the ſubſtance of his Father.

What is the holy Ghoſt?

He is the third perſon of the [k] Trinity, proceeding eternally from the Father and the Sonne.

Theſe three being euery one the true and euerliuing God, are they any more then one God?

[l] No.

Hither-

[a] Heb. 5 12. 13. & 6. 1. 2.

[b] Act. 8. 12. & 28. 23.

[c] Exod. 3. 14. Iohn 8. 58.

[d] 1. Pet. 3. 2. 1. Ioh. 4. 16. Pſal. 145.

[e] Ioh. 1. 15. & 14. 16.

[f] Iohn 14. 9. & 17. 21. Coloſ. 2. 9.

[g] Mat. 28. 19. 1 Iohn 5. 7.

[h] Pſal. 2. 7. Iohn 14. 1. Heb. 1. 3.

[i] As before by relation. Prou. 8.

[k] Iohn 11. 26. Rom 8. 9.

[l] Deut. 6. 4. 1. Ioh. 5. 7. 1. Cor. 8. 5. 6.

Hitherto of God: what is his kingdome?

The kingdome of God is [c] an euerlasting kingdome, appointed and ruled by the counsell [d] of his owne will.

[c] Esay 9.7. Dan.7.44.1.38 Luke 1. 33.

[d] Rom.11.34 Psal.115.3.

What are the parts of his kingdome?

[e] His decree, and the execution thereof.

What is his decree?

It is his most [f] perfect will of euery thing, which maketh it most perfectly good.

[e] 1.Cor.2. 16. Ephes.1. 11. Psal.90. 4. Acts 4.28.

What decree of God is that, which is specially to be considered?

That of men and Angels, called Predestination.

[f] Psal 90. 4. Ephes.1.11.

What is Predestination?

It is the decree of God [g] touching the euerlasting estate of men and Angels.

[g] 1.Thess.5.9 Ro.9.22.23. 1.Pet.2. 8. Matth.25. 41.

What are the parts of Predestination?

Election, and Reprobation.

What is Election?

It is the [h] eternall predestination of certaine men and Angels to life, to the praise of his glorious grace.

[h] Ephes.1. 19. Ro.9. 22, 23.

What is Reprobation?

It is the [i] eternall predestination of certaine men and Angels to destruction, [k] to the praise of his glorious iustice.

[i] 1.Thess.5.9 [k] Of the contrarie end of Election.

So much of the Decree.

What is the execution?

It is an [l] action of God effectually working all things he hath decreed.

[l] Ephes. 1.11. Acts 4. 28. [m] Psal.33.9. 10.11.& 148. 6.7. [n] Genesis 1.7. Hebr.11.3. [o] Ephes.1. 11. Rom.11.36. Psal.139. 2.3. Colos.3.11. [p] Mat.6.26.28 & 10.29.30. 31. [q] Ezec.11.4. 5.6. [r] Ge.3.1.2.3.4 [s] Genes.3.15.

What are the parts thereof?

[m] Creation and Prouidence.

What is Creation?

It is the execution of Gods decree, of [n] making all things that are made of nothing, very good.

What is his prouidence?

It is [o] the execution of Gods decree in the effectuall disposing of all things, to their proper end, whereof that prouidence that is of [p] men and [q] Angels, is chiefe.

What do you consider especially in that part of prouidence?

The fall of both [r], and repaire [s] of man.

Which of them fell first?

t Iude 6. Iob 4.18. u Ioha 8. 44.

The t Angels, which were also u an instrumentall cause of mans fall.

What was their fall?

x Iud 6. Iohn 8.44. 2.Pet 2.4. y Iob 4.18. z 1.Pet.2.4. a Lam.3. 39. Esay.64. 5.6. b 1.Iohn 3.4.

The x departing from their estate which God had set them in.

Wherein consisteth that their departure?

In forsaking their y innocencie, and z committing of sinne, which caused Gods a anger against them.

What is sinne?

It is the b transgression of Gods Law.

What was the first sinne of man?

c Genes.2. 16. 17.6.7.

The c eating of the fruit that was forbidden; from whence also do come other sinnes, originall and actuall.

What is due to these sinnes?

d Rom. 1.15. e Rom.5.12.

Guilt, and d. } Punishment. e. }

What is the guilt of sinne?

f Rom.3.19. g Genes.2.17. Ioh.5.24.28. 29.3.18.19.

The f desert of sin whereby we are subiect to Gods wrath.

What is the punishment of sinne?

g Euerlasting death begun here, and to be accomplished in the life to come.

What is that which God hath ordained for the repaire of man?

h Ioh.5.25.26 68. i Ioh.5.25.26 2.Tim.3.11. 16.17. k Rom.10.14 Luke 1.3.4.

His h word.

What is his word?

It is a doctrine of sauing i mens soules, written by diuine inspiration.

How is that word made profitable for vs?

The practise of all the Apostles who neuer wrote but to the churches, and such as alreadie beleeued.

Chiefly, and first of all, by the k preaching of it to the begetting of faith: and after by preaching and reading both, for our confirmation.

Will not the knowledge of the wisedome, power, and goodnesse of Almightie God in the creation and gouernment of the heauen and earth with the things that are in them, recouer our lost estate?

l Rom.1.19. 20.21. m 1.Cor.1.21 22. n Rom.10.5.6 Gala.3.11.12

No, it l serueth rather for further condemnation, without the word: as m by, and with the word it is a good helpe.

What are the parts of the word?

The n law and gracious promise: (otherwise called the co-

uenant

uenant of workes, and the couenant of grace,) which from the coming of Chriſt is called the Goſpell.

What doth the Law (containing the Couenant of workes) craue of vs?

All [o] ſuch duties as were required of *Adam* in his innocencie, and all [p] ſuch as are required ſince, by reaſon of his fall, with reward of life euerlaſting to the doers of them, and curſes to him that doth them not.

[o] Leuit. 18.5.
[p] Deut. 27.26.

Is any man able to do them all?

No, [q] not in the leaſt [r] point.

[q] Galat. 3.12. Rom. 8.3.
[r] Phil. 3.9. Tit 3.5. Eſay. 64.6.

What then auaileth the Law to vs?

Very much: firſt to ſhew vs our [ſ] ſinnes and puniſhment thereof, thereby to driue vs to Chriſt; and ſecondly, to teach vs how to [t] walke when we are come to him.

[ſ] Galat. 3. 24. Rom. 3.20.
[t] Mat. 5.17. Luke 1. 6.

What is the ſumme of the Law?

[u] Thou ſhalt loue the Lord thy God with all thy heart, with all thy ſoule, and with all thy minde: this is the firſt and great Commandement, and the ſecond is like to this, Thou ſhalt loue thy neighbour as thy ſelfe, &c.

Deut. 6. 6.
[u] Mar. 22. 35. 38. 39.

What are the parts of the Law?

[x] The firſt and ſecond Table.

[x] Deut. 10. 1. 2

What Commandements are in the firſt Table?

The firſt foure, [y] which do containe our duties towards God.

[y] Exod. 20. 1. 2. 3. &c. Deu. 5. 4. 6. &c.

What is common to theſe foure?

That euery one of them hath his ſeuerall reaſon annexed, which in the firſt Commandement goeth before: and in the other three it commeth after.

What is the firſt Commandement.

I am the Lord thy God which brought thee out of the land of Egypt, &c.

What is the ſumme of this Commandement?

The inward worſhip of God.

What is the ſecond Commandement?

Thou ſhalt not make to thy ſelfe any grauen image, &c.

What is the ſumme of this Commandement?

The outward worſhip of God, not according to the tradition of men, but according to the will of God, reuealed in the

the Scripture.

What is the third Commandement?

Thou ſhalt not take the name of the Lord thy God in vaine.

What is the ſumme of this Commandement?

A binding of the tongue to the good-abearing to the titles, works, and actions of God.

What is the fourth Commandement?

Remember the Sabbath day to ſanctifie it.

What is the ſumme of this Commandement?

The time wherein this ſhould be performed, to ſet our ſelues apart to Gods worſhip.

So much of the firſt Table.

What are the Commandements of the ſecond Table?

Sixe, containing our duties towards our neighbour.

What is the ſumme of the Commandements of the ſecond Table?

Whatſoeuer you would that men ſhould do to you, do you to them.

What is generall to the Commandements of the ſecond Table?

That the workes thereof are in higher or lower degree of good or euill, as they are kept or broken towards one of the houſhold of faith, [a] rather then towards a neighbour ſimply.

a 1. Cor. 6. 8. 10. 32. ! Gal. 6. 10.

What is the firſt of them, being the fift in order?

Honour thy Father and Mother, &c.

What is the ſumme of it?

All ſpeciall duries to our neighbour, in reſpect of his and our calling.

What is the ſixt Commandement?

Thou ſhalt not murther.

What is the ſumme of it?

All general duties to our neighbour in reſpect of his perſon.

What is the ſeuenth Commandement?

Thou ſhalt not commit adulterie.

What is the ſumme of it?

All generall duties to man in reſpect of chaſtitie.

What is the eight Commandement?

Thou ſhalt not ſteale,

What

What is the ſumme of it?

All generall duties to man in reſpect of his goods.

What is the ninth Commandement?

Thou ſhalt not beare falſe witneſſe, &c.

What is the ſumme of it?

All generall duties to man in reſpect of his good name.

What is the tenth Commandement?

Thou ſhalt not couet thy neighbours houſe, &c.

What is the ſumme of it?

That we keepe our hearts from all euill; not thoughts onely, but euen from all proneneſſe of ſinning againſt our neighbour.

What forbiddeth this Commandement, that was not forbidden in the former?

The former do condemne onely euill thoughts, with conſent; which are here condemned, before, and without conſent.

Hitherto of the couenant of workes.

What is to be conſidered in the couenant of grace?

Firſt [a] Chriſt, and then the [b] meanes of applying Chriſt vnto vs.

What things haue we to conſider in Chriſt?

Two: { His perſon [c]. / His office [d]. }

What is his perſon?

Chriſt, both { God and / Man [e]. }

What haue we to conſider in his perſon?

His two natures: { His God-head, and / His Man-head, which ſubſiſteth and hath it being in the God-head. }

Being God before all worlds, how became he a man?

He was [f] conceiued in time by the holy Ghoſt, and borne of the virgin Mary.

Are theſe his natures ſeparated?

No verily, [g] they are inſeparably vnited in the perſon, and yet diſtinguiſhed in ſubſtance, properties, and actions.

So much of the perſon of Chriſt.

a Acts 10.43. 3.24. Rom. 1.34.
b 2.Cor.5.20. Matt.6.33.
c Iohn 1.14. 3.33.
d Eſay 61.1.2 Luke 4.18.
e Rom.1.3.4 and 9.5. 1.Tim.3.16.
f Mat.1.20. Luke 1.31.33.
g 1.Cor.11.3. 1.Pet.3.18. 1.Cor.15.27.

What

What is the office of Chriſt?

To be [h] a mediator betwixt God and man.

What are the parts of his mediation?

His [i] Prieſthood, and his kingdome.

How doth he fulfill his Prieſthood?

In [k] opening his Fathers will, and working the merit of our redemption.

How doth he open his Fathers will?

In teaching vs the whole will of God, both in his [l] owne perſon, when he was vpon the earth, and by the [m] Miniſters, from the [n] beginning of the world to the end thereof.

How hath he wrought the merit of our redemption?

Partly, by that which he did in his baſe eſtate; partly, by that he did, and doth in his glorie.

Wherein conſiſteth that which was done in his baſe eſtate?

In his conception, birth, life, pouerty, hunger, thirſt, wearineſſe, and other humiliations euen vnto death.

What ariſeth of this?

His whole [o] obedience: which conſiſteth, partly in ſuffering, partly in fulfilling.

What was his ſuffering?

That both in bodie and ſoule he [p] ſuffered whatſoeuer we ſhould haue ſuffered; hauing drunk the full cup of Gods wrath filled vnto him for our ſakes: whereby he hath taken away our ſinnes.

What was his fulfilling?

Doing the [q] whole law, whereby he purchaſed righteouſneſſe for vs.

What are his actions in glorie?

His reſurrection, his aſcenſion, and ſitting at the right hand of God his [r] Father, whereby he fulfilled his Prieſthood, and made himſelfe a way for his kingdome.

What are the effects of all theſe actions towards vs?

They are two: { [s] Redemption. / [t] Interceſſion.

What is Redemption?

A [u] deliuerance of vs from ſinne, and the puniſhment thereof, and a reſtoring to a better life then euer *Adam* had.

What

h 1. Tim. 2. 5. Hebr. 9. 15.
i Pſal. 110. 2. 3 4. Hebr. 8. 23.
Acts 3. 22.
k Eſa. 61. 1. 2. 3. 4 Pſal. 2. 6. 7. Dan. 9 24. Epheſ. 2. 14. 16. 17.
l Mat. 13. 8. 9. 10. 27. 5.
m Mar. 10. 40. Luke 10. 16.
n Hebr. 1. 1.
1. Pet. 1. 11. 12
1. Pet. 2. 18. 19
2. Pe. 1. 19. 20 21. Epheſ. 1. 8. 11. 12. 13.
Hoſea 4. 6. Mat. 2. 6. 17.
o Phil. 2. 5. 6. 7 8.
p 1. Pet. 2. 24. Mat. 26. 27. Eſay. 53. 5.
q Pſal. 40. 7. 8. Galat. 4. 4. 5. Rom. 8. 3. 4.
r Pſal. 110. 1. 2 5. 6.
ſ Luke 1. 69. Heb. 9. 24. 25.
t Rom. 8. 34. 1. Pet. 2. 5. Exod. 29. 33.
u Rom. 5. 15. 16. 17.

What are the parts of redemption?

[x] Reconciliation and [y] Sanctification.

What is Reconciliation?

That, whereby the wrath of God is taken from vs, and we restored to his fauour.

Wherein doth it consist?

In remission of sinnes, and imputation of righteousnesse.

What is remission of sinnes?

The [z] abolishing & taking away of all our sins by his death.

What is the imputation of righteousnesse?

The [a] reckoning of Christs righteousnesse vnto vs, and the taking it for ours.

What is Sanctification?

A freedome within vs [b] from the bondage of Sathan, and restitution of vs to a godly life.

What are the parts of it?

Mortification, and quickening [c].

What is mortification?

The restraining and subduing of our naturall corruption, and refraining from all euill [d].

What is quickening?

A renewing of vs to newnesse of life, whereby we delight in doing good [e].

So much of Redemption.

What is Intercession.

It is that [f] worke, whereby Christ sitting at the right hand of God his Father, takes away all the pollution that cleaueth to our good workes: which dependeth vpon the merit of his passion.

Hitherto of the Priesthood of Christ.

What is the kingdome?

That [g] whereby his Priesthood is made effectuall vnto vs: yea, without the which, all the actions of his Priesthood are to vs voide and fruitlesse.

What may we consider in his kingdome?

First, the gouernment of his Church in this [h] world.

Secondly, his last iudgement in the world to come, from which all the meanes of applying and making effectuall vnto

vs

x 1. Co. 15. 45
2. Cor. 1. 30.
and 6. 11.
Iohn 5. 6.
y Dan 9. 24.
25. 26. 27.
Acts 13. 38. 39
Rom. 4. 25.
z Col. 2. 13.
1. Ioh 1. 7 9.
Hebr. 9. 28.
and 10. 2. and
2. 13. 15.
a Col. 1. 23.
Rom. 5 18. 19
b Ro. 6. 12. 36
1. Cor. 1. 30.
c Ephes. 4. 22.
23. 24.
Col. 3. 8. 10.
d Rom 6. 3. 4.
Colos. 3. 5.
e Rom. 6 4.
Colos. 3. 10.
f Rom. 8. 34.
1. Pet. 2. 5.
Exod. 29. 38.
g Lu. 1. 32. 33
Ezech. 34. 34.
h 1. Co. 15. 25
26. 27. 28.
Mat. 25. 24. 31
33. 45.

vs Chriſt and all his benefits do come.

Wherein conſiſteth his gouernment in this world?

i 1. Thes. 5. 19 20. Acts 10. 44. In [i] things, and in perſons.

What are the things?

Partly inward, and partly outward.

What are the inward?

k Galat. 3. 2. 3 1. Tim. 1. 14. *l* Ephes. 2. 8. The [k] Spirit of God, which is giuen by the outward.

What doth the Spirit of God worke in the godly?

[l] Faith, whereby I take hold of Chriſt, with all his benefits.

What is faith?

m Acts 16. 11 Galat. 2 20. and 3. 26. Ioh. 6. 15. A [m] perſwaſion of the fauour of God toward me in Ieſus Chriſt.

How do you know that you haue true faith?

n Ro. 5. 1. 2. 3. and 8. 1. 2. 3. 4 Ephes. 2. 6. Col. 2. 1. 23. By the fruits thereof; [n] Reconciliation and Sanctification, which haue bene already declared.

So much of the inward.

What are the outward things whereby the ſpirit is giuen?

They are either thoſe which God giueth vs, or which we hauing receiued from God, giue vnto him againe.

What are the things which God giueth vnto vs?

The word of grace before named, and the dependants thereon.

What is the word of grace?

o Mar. 9. 23. Acts 16. 31 32 33. Rom. 3. 28. [o] Beleeue in Chriſt, and thou ſhalt be ſaued: the which alone beſtoweth the ſpirit of adoption.

What are the dependants of his word?

p Mat. 18. 15. 1. Cor. 5. The Sacraments, 1. *Cor.* 10. 1. 2. 3. 4. and the [p] Cenſures.

What is a Sacrament?

A more liuely, effectuall, and ſenſible inſtrument, then the word alone: whereby Chriſt Ieſus with all his benefits is offered to all in the Church, and receiued onely of the faithfull.

How many Sacraments are there?

q Rom. 4. 11. Gen. 17. 11. 12 Mat 26 26. and 28. 19. Two: Baptiſme, 1. *Corinth.* 10. 1. 2. 3, and 12. 13. and the Lords Supper [q].

What is Baptiſme?

r Mat. 28. 19. Acts 8. 27. A [r] ſeale of our entrance into Chriſtianitie.

What is the Lords Supper?

ſ Mat 26. 6. 1. Cor. 11, 23. A [ſ] ſeale of our growth and continuance in Chriſtianitie.

So much of the Sacraments.

What are the Censures?

They are iudgements giuen for ratification of the Word and Sacraments abused.

Of how many sorts are they?

Two, [t] corrections, and [a] punishments.

What are corrections?

They are either in word, or deed.

What are they in word?

They are chidings or rebukes of the Church for sinne: and they are either [x] priuate by one first, and then by two or three at the most, (whereof, he that first admonisheth must be one:) or [y] publike by the whole Church.

What are they in deed?

The [z] suspension from the Sacraments, or [a] excommunication from all the benefits and societie of the Church.

What are the punishments?

An euerlasting curse, called [b] *Anathema*, *Maranatha*, pronounced against the wicked vpon the sinne against the holie Ghost.

t Mat. 18. 15. 16. 1. Cor. 5.
a 1. Cor. 16. 22.
Iames 1. 14. 2. Tim 4. 14.
x Mat. 18. 15. 16. Leuit. 18. 17.
y 1. Tim. 5. 20 Matt. 17. 17.
z Num. 12. 14 Exod. 33. 6. 7.
a Mat. 8. 17. 1. Tim. 1. 20.
b 1. Cor. 16. 22

So much of the outward things that God giueth vs.

What are the outward, that we hauing receiued, giue to God againe?

They are [c] vowes, and prayers.

What is a vow?

A solemne promise to God of some lawfull thing that is in our power, for the confirmation of our faith, and testifying our thankfulnesse to God.

c Psal 50. 13. 14. and 66. 13. 14

What is prayer?

It is a calling vpon God in the name of Christ, for the more ample and full fruition of the good things we haue neede of.

What is annexed to prayer?

An holy fast, or feasting.

What is an holy fast?

It is (after preparation, [*] common to all holy rests) an abstinencie, from the [d] morning of the day of the fast vnto the [e] morning of the day following, from all earthly comforts,

* Luk. 23. 54.
d Leui. 23. 27 28. 29. Ioel 1. 2.
e Mark. 16. 2. Luke 24. 1.

so

so farre as necessitie and comelinesse will permit; to the end that our selues being humbled and cast downe, we may more feruently call on God, either for the obtaining of some singular benefit, or to auoid some speciall punishment.

It seemeth you make it vnlawfull for those that fast, to eate any thing during their fasting.

Not so, if for helpe of weakenesse the taking of meate be moderately and sparingly vsed.

What is an holy feast?

f Zach. 8.19. Hest. 9.7.11. 20.21.22.30, 31.

A *f* solemne thanksgiuing for some notable benefit obtained of God: specially when we haue obtained it by a fast before.

Are we limited and bound in certaine, how and wherein to pray?

Not alwayes: but we haue a perfect patterne of prayer of all kinds in the *g* Lords prayer.

g Mat. 6.9. Luke 11.2.

What be the parts of the Lords prayer?

Two { The Preface, / The prayer it selfe. }

What is the Preface?

Our Father which art in heauen.

What are we taught in the Preface?

To come to God as to a father with boldnesse, & yet with reuerence of his Maiestie that filleth the heauen.

What doth the Prayer containe?

A forme of request and thanksgiuing.

What are the parts of the request?

They are of two sorts; whereof the first three, being of the first Table, do concerne God: the other three, being of things that concerne the second Table, belong to our selues and our neighbour.

What is the first of those three that concerne God?

Hallowed be thy name.

What is the summe of this petition?

That in all things God may be glorified.

What is the second?

Thy kingdome come.

What is the summe of this?

That the kingdome of our Lord Iesus Christ, both by the inward

inward working of his Spirit, and also by the outward meanes may be enlarged daily vntill it be perfected at the coming of Christ to iudgement.

What is the third?

Thy will be done, in earth as it is, &c.

What is the summe of it?

That obedience be giuen to God, vntill we be as the holy Angels.

So much of these that concerne God.

How are they diuided, that concerne our selues and our neighbour?

Into two sorts: 1 Touching things of this life. 2 Touching things of the life to come.

What is the petition concerning the things of this life?

Giue vs this day our daily bread.

What is the summe of that?

That God would prouide, not onely for our necessities, but also for our Christian and sober delight, according to our calling, and the blessing of God vpon vs, with this exception (if it be his good pleasure.)

What is the former of them which belong vnto the life to come?

Forgiue vs our trespasses, as we forgiue them that trespasse against vs.

What is the summe of it?

In it we pray for Iustification, which standeth in the remission of sinnes, and imputation of the righteousnesse of Christ.

What is the latter petition?

And leade vs not into temptation, but &c.

What is the summe of it?

In it we pray for Sanctification, which standeth in mortification and quickening.

Hitherto of the petitions.

What is the thanksgiuing?

For thine is the kingdome, the power, and glorie, &c.

What is the summe thereof?

That we ground our assurance of obtaining our prayers in God, from whom all things we aske do come, and to whom

therefore all glory must returne.

What doth this word (Amen) signifie?

It is a note of confidence (q. d.) So it is as we haue prayed.

So much of the things.

What are the persons?

The Church.

What is the Church?

o Ephes.1.1. Col.1.2. 17. A company of those which are o in Christ.

What are the parts of the Church?

p Phil 1.11. Heb.13.17. They which haue p preheminence in the Church, and the rest of the body of it.

What are they that haue preheminence in the Church?

q 1.Tim.5.17 Heb.13 17. 1.Thes. 5.12. 13. They are either q gouernours or helpers.

What are the gouernours?

r 1.Cor. 12.28. r1. Tim.5.17 Such as either deale in the r word and Sacraments, or such as deale not in them.

What are they that deale in the word and Sacraments?

s Ephes.4.11. Rom. 12.7.8. They are Ministers, called s teachers or pastours.

What is the teachers charge?

t Rom.12.7. 1.Cor. 12.8. To teach the will of God, t by opening the true meaning of the Scriptures.

What is the Pastours charge?

Rom. 12.8. To ioyne u exhortation to his doctrine.

What are the gouernours that deale not in the word and Sacraments?

x Rom.12.8. 1.Tim. 5.17. Luke 13.14. They are such as are ordained x to see good order kept, maners reformed, and goodnesse increased, throughout the whole Church.

So much of the gouernours.

What are the helpers?

y Rom. 12.8. 1.Cor. 12.28. Either those that haue care of the y poore, or that haue care of the sicke and impotent.

What are those that haue care of the poore?

z Act.6.3. Such as gather z the almes of the Church, and distribute it as euery one hath need.

What are they that haue care of the sicke and impotent?

a Rom 12.8. 1.Tim.5.4.5. 6. Aged persons for their vnauoidable pouerty a maintained for that vse.

So

So much of them that haue the preheminence.

What are the rest of the bodie of the Church?

The people that are gouerned.

What is their part?

To yeeld obedience[r] to the gouernors in all lawfull things. [r] Phil 2.1. Heb. 13.17.

Hauing spoken of Christs kingdome in this life, it followeth to speake of the same in the latter day.

What is that day of Iudgement?

It is[s] as it were the great Assises, wherein euery one must appeare, and be either acquitted or condemned. [s] Rom.14.10. 2. Cor.5.10.

What are we to consider in this Iudgement?

Two[t] things: 1. The tokens going before. 2. The manner of it. [t] Mat.24.29. 31.

What are the tokens going before?

[u] Diuers: but the neareſt vnto that are the darkning of the lights of heauen, and the roaring of the Sea. [u] Mat.24.29. Luk.21.25.

What shall be the manner of it?

An[x] Archangell shall make a mighty voice by the strength of Christ, then coming in the clouds: whereby the dead shall be raised, and the quicke changed in a moment. [x] Ioh.5.28.29 1. Thes.4.16.

What shall then be done?

The Angels shall gather and present[y] before Christ in the aire, the faithfull on the right hand of Christ, and the wicked on the left. [y] Mat.25.

Being so ranged what shall then be done?

Christ (appointed to be Iudge of all) will first giue sentence of life eternall vpon the faithfull.

Why will Christ first giue sentence vpon the faithfull?

That they being first acquitted may be[z] assistant to him in iudging the wicked to euerlasting death. [z] Mat.19.28 1. Cor.6.2.3.

What shall be the execution of the iudgement? [a] Mat. 13.41. 42.

That the[a] wicked shall be cast into hell, by the Angels, who shall[b] carry the faithfull into heauen, [c] there to remaine with Christ for euer. [b] Luke.16.22 [c] Ioh.17.24. 1. Thes.4.17.

FINIS.

Comfortable Meditations gathered out of a Sermon of the Author vpon the name of God, ſet downe, Exod. 34. 6. 7.

MY ſoule, what mooueth thee to be ſo ſad [a]?
Truſt in the Lord, and of him haue no doubt [b]:
Seeke thou his face [c], his fauour maketh glad [d],
His name an ointment ſweet, is poured out [e]:
It is a Tower, [f] a Rocke, a refuge ſure [g],
Whereto the righteous runne, and are ſecure [h].

If that afflictions, trouble or diſtreſſe,
In body, goods, or name vpon thee lie,
Let them be great or ſmall, long, more or leſſe [i],
And thou canſt ſee no helpe or remedy [k],
Fret not [l], but patiently waite on Gods will [m]:
His name is ſtrong [n], *and all-ſufficient ſtill* [o].

Although thy ſins be manifold and great,
Whoſe heauy weight doth weary thee full ſore [p],
If thou repent, hee's eaſie to intreate [q],
Hee's merciful [r], and hath bene euermore [s],
And will not faile thee [t] of thy ſins to eaſe [u],
There's no ſuch God, for mercy doth him pleaſe [x].

Grant, thou haſt nothing wrought in word or deed,
That might deſerue his mercy on thy part:
Do not thou faint therefore, or doubt to ſpeed,
He *gracious* is, [y], and loues without deſert [z].
He is a [a] Father, O come taſte and ſee [b],
How ſweet he is, and how he loueth thee [c].

Be it thou art ſo far from doing well [d],
That thou haſt iuſtly ſtirred him to ire [e],
And for thy ſins might throw thee downe to hell [f],
One teare from grieued heart, will quench that fire [g].
To anger he is ſlow [h], though thou be vile,
And when it comes, it tarries but a while [i],

What though thy prayers be but weake and few [k],
And not ſo mighty as *Eliahs* were [l],

[a] Pſal. 42. 5.
[b] Pſal. 37. 3.
[c] Pſal. 27. 8.
[d] Pſal. 27. 14. and 51. 8.
[e] Cant. 1. 2.
[f] Pſal. 18. 2.
[g] Pſa. 119. 114
[h] Prou. 18. 10
[i] Pſal. 40. 12.
[k] Pſal. 69. 20. 142. 4.
[l] Pſal. 34. 1. 7.
[m] Pſal. 40. 1. and 42. 5.
[n] Exod. 34. 6.
[o] Geneſ. 17. 1.
[p] Matt. 11. 28.
[q] Luke 15. 20. and 21. 27.
[r] Exod 34. 6.
[s] Pſal. 111. 18. 1 and 136.
[t] Hebr. 13. 5.
[u] Mat 11. 28.
[x] Micah 7. 18
[y] Exod 34. 6.
[z] Pſa 103. 13.
[a] 1. Pet. 2. 3.
[b] Pſal 34. 8.
[c] Eph 4. 1. 3. 4.
[d] Exod 34. 6.
[e] Pſal. 103. 8. and 145. 8.
[f] Nahum 1. 3.
[g] Pſal 40. 5. and. 103 9.
[h] Eſa. 54. 7. 8.
[i] 1. Cor 4. 17.
[k] 1. Kin 17. 1. & 18. 2. &c.
[l] Iam. 5. 16. 17

And thine affections like the morning dew [m];
If they vnfained be, yet neuer feare [n]:
All such infirmities God will let passe [o],
He great in kindnesse is [p], and euer was.

But I haue waited long, and also prayd [q],
And yet no comfort from him I can finde.
Still hope in him and be not thou dismayd,
And in the end hee'll shew himselfe full kinde:
For *he abounds in truth*, and cannot lie,
What he hath promist he will not deny.

But time is past; may not I come too late?
Hath he of mercy much abundant store?
None euer failed that came to his gate,
And *Mercy he reserues for thousands more.*
For as the body of the Sunne's but one,
It giueth light to all, yet wanteth none.

Grant that thy sins are not as others be,
But thou committed hast presumptuous sin,
Thy nature all corrupt both roote and tree,
And sins of custome thou hast liued in:
He doth forgiue, forget, and eke set free,
Transgression, sinne, and all iniquitie.

What though the wicked do thee much assaile,
And sore against thee, and the Church are bent:
And God do suffer them for to preuaile [r],
He will not iudge them to be innocent [s];
But sure will visite their iniquitie [t],
Vpon their children to the fourth degree.

Sith he *Iehouah* is [u], and changeth neuer [x],
Strong, gracious, mercifull, to anger slow:
The same this day, as yesterday, and euer [y];
Kindnesse and truth, as from their fountaine flow [z],
Forgiuing sinne, and in his iudgement iust [a],
All that do know his name, will in him trust [b].

m Hoseæ 6.7.
n Psal. 119. 80
o Mich. 7. 18.
p Exod. 34. 6.
q Psal. 103. 8
r Nah. 1. 2, 3.
s Exod. 34. 7.
t Psa. 79. 8. 10. 11. 140. 12.
u Exo 34. 67.
x Malac. 3. 6.
y Iam. 1. 9.
z Hebr. 13. 8.
a Remel. 1. 8.
b Psal. 10. 30.

Doctrines dispersed in this Booke gathered together.

Doctrines out of the Preface.

1. God is after a peculiar manner the Author of the ten Commandements. Page 2
2. Obedience to all and euery one of Gods Commandements, and not to some, brings sound comfort. 9
3. If euer we wil obey God in soundnesse, then we must know him to be our God. 17
4. It is a mercy of God to be freed from dwelling in idolatrous places. 20
5. God will deliuer his children from all miseries. 22

Doctrines out of the first Commandement.

1. The more goodnesse God exerciseth towards vs, the more nearely we should cleaue vnto him. 27
2. Nothing should withdraw vs, or any thing in vs, from God. 28
3. We must not only carry our selues well before men, but our hearts also must be vpright in Gods sight. 31
4. Euery man is enioyned to know God reuealed in the word, both in essence, persons, properties, and actions: & according to this knowledge to compasse all his actions. 33.

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5. We must stand for Gods pure worship against all idolatrie and superstition. ibid.
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7. All false loue is hatred. 84
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